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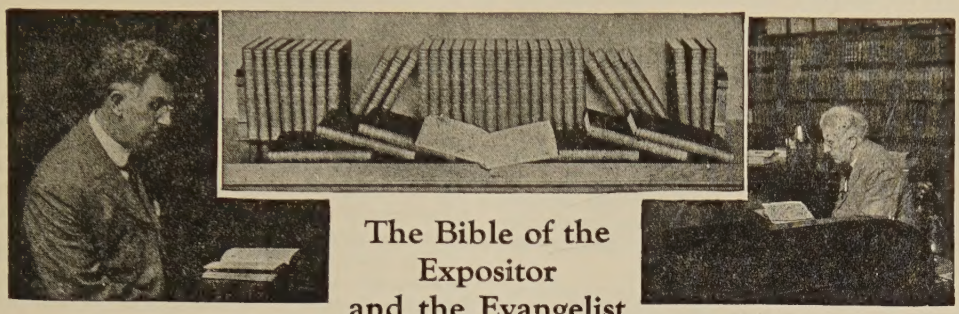

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EDITORIAL

The Christ of Christmas

"This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of Wedded Maid and Virgin Mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual
peace." MILTON.

WHAT sweet, happy memories cluster around the day we call "Christmas"! We think of our childhood when Christmas Day meant mostly giving and getting gifts; of the family gatherings with loved ones; of the Christmas trees shimmering with tinsel and bright with lights; of the music and mirth and happy children with dolls and drums! For it was Christmas! and gloom and grudge were laid aside and the hand outstretched to friend and foe. Somehow, it was different from any and every other day in the year, and there was warmth and cheer and a happy thought for all.

But what of the Christ whose coming gave us Christmas Day? His baby eyes opened one night on a wonderful world which He himself had fashioned. He was born in a stable and cradled in a manger. Angels burst through the fleecy clouds and proclaimed His advent. The lowly shepherds heard the message and rejoiced. The wise men heard and came to pay Him their homage. He came on a mission of love to the sons of men. He lived! He toiled! He blessed! He died!

Centuries have come and gone. Christmas Days have come and gone, and today, it is sad but true, the *day* has come to mean more to many people than the Christ whose birth it celebrates. We would not take one whit from its cheer and gladness. We would, if we could, add to its joy a thousand fold and speed its blessing to every human heart. But we would be glad—oh, so glad—if *all* could know the Christ of Christmas, the Anointed Son of God, the Saviour of the world.

"Thou shalt call His name Jesus" said the angel to Mary, "for He shall save His people from their sins." Will there be any touch of sorrow in the loving heart of Christ this Christmas Day because—though He has made the day possible—He Himself is not known, not recognized, not honored, not beloved, not served? Would it not make Him glad if, in the midst of the festivities, we would think of *Him* and give *Him* some Christmas gift, some loving remembrance for *His* birthday?

"Christ Jesus came into the world to save sinners" (1 Tim. 1:15). "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15). With these verses before us, can we doubt that the Christmas gift which would bring the greatest joy to the heart of Him who *so* loved us that He glady died on the cruel cross in our stead, would be some precious soul won for Him?

When the Wise Men came to Him, they "presented unto Him gifts—gold, and frankincense and myrrh!" But it is our high privilege to present to Him gifts far more costly than these, for "one soul saved is worth a world of gold"! It was our Lord Himself who said "There is joy in the presence of the angels of God over *one sinner* that repenteth." Shall we not set the Christmas joy bells ringing in Heaven and in the hearts of those who shall be brought into sweet and blessed fellowship with the Son of Man who came to "seek and to save that which was lost?"

—*T.C.H.*

The New Morality

WHAT is Morality?

The derivation of the word is from "mos," which means custom or habit. Hence, morality has to do with the way of life. It has reference to conduct. Through usage it has come to mean practical excellence. The idea of morality arises from the innate sense of right. Constitutionally man has a consciousness of obligation. Duty is no dream. It is a reality established in the very essence of being. One can not get rid of obligation by simply denying it or attributing it to habit. By morality we mean a moral quality in personality. The distinction between right and wrong is perfectly well understood by everybody. An individual is regarded as having high moral qualities when he conforms to accepted ideals of right, truth, duty, justice, honor and the like. How is it that we have certain lines of conduct which are regarded as reprehensible and dishonorable and other lines of conduct which on the other hand are applauded and approved by the general consensus of society? Is it merely because we have been accustomed to such approval and disapproval, or is it because there is some inherent truth which in the one case is ignored and opposed and in the other is accepted and obeyed? One thing is perfectly sure, morality is no myth. It has a fixed place in the thought and conduct of humanity.

2. A Standard of Reference

The fact is, the essential thing about morality is, the acceptance and adoption of a standard of reference. In order to determine whether a thing is right or wrong we refer it to some standard which has been accepted as final and fundamental and by which both thoughts and action are to be weighed and measured. Governments have taken every precaution to secure accurate and final standards in weights and measures. We have Commissions whose business it is to compare the scales that are in ordinary use with a standard as nearly as possible like that the Government has adopted. The same thing is true of lineal measure. The yard is determined by applying the highest science astronomical and geographic and then all lineal measurements are to be carried on with reference to the standard thus secured. In morals it is certainly not less important that a final standard be adopted, to which moral action can be referred. It is not at all a mere matter of human opinion. It is a question of conformity to a perfectly correct standard. We say of any act or any thought, "It is right or wrong, just or unjust, true or false," by comparing it with this fixed standard. Relatively personality is good or bad in proportion as it conforms or does not conform to a standard of excellence which is externally valid.

3. Christian Morality

Christian Morality has adopted as its standard the Person of Jesus Christ. The Personality of Christ finds expression in His Teaching and in His Conduct. For the Christian a character is good in the degree in which it is Christlike. We have the record of Christ's life and teaching in the New Testament Scriptures. These become valid, therefore, as a standard of reference and obedience to their teaching gives life its moral qualities. This standard is not variable. It is fixed and final. It is applicable in all ages to all peoples under all conditions. The stability of Government depends upon a recognition of this final standard of right and wrong. Morality, therefore, is not the unstable and uncertain thing that many people today declare it to be. In the main, the practices which have been socially adopted in Christian communities have reference to the requirements of the Gospel of Christ. The world has been making progress slowly but surely along the lines of Christian morality. The higher qualities of life have been due to the Spirit of Christ expressed in human thought and conduct. All of our beneficent and philanthropic institutions are the outgrowth of conformity to the moral ideals of Jesus. Life has steadily lifted just in the degree in which it has conscientiously related itself to the Lordship of Jesus.

"What would Jesus do?" is no mere academic question. It is vital and fundamental in giving life the upward incline and securing the approbation of conscience and the approbation of God.

4. The New Morality

At the present time, a new order of thinking is quite the vogue. Because of its interference with desire, a strenuous effort has been made to override, overrule and overthrow the morality of recent centuries. What has been accepted as good form in society and also what has been accepted as imperative in order to social approbation is being thrown into the discard and a new idea of conduct is becoming

prevalent. This new morality poses as an advocate of liberty. In the name of liberty and freedom it sets up its banners. Now just as the chief characteristic of Christian morality is its invariable and inflexible standard of right, so the "new morality" declines to accept any standard whatsoever as final and unchangeable. By so doing, it confuses all distinctions between right and wrong, it gives to morality no other basis than that of general practice and habit. In other words, the new morality does not recognize any fundamental right except inclination and desire. While it calls itself a morality, it is as a matter of fact no morality at all, but non-morality or immorality, one or the other. It is based primarily upon a fatalistic conception of the universe. Physiological conditions govern and control psychological energy. "Ought" is taboo. Right is what you think is right. As for wrong, no cognizance may be taken of that at all according to the new morality. The new morality is especially bitter against Biblical commandment and dictation. There is a fixed antagonism against all those words which hitherto have played such an important part in moral restraint and in giving direction to life. According to the new morality a natural inclination to do what gratifies a physical appetite is perfectly right. It denounces with vitriolic contempt religious interference with the "do as you please" idea. The new morality is primarily atheistic. It does not recognize a personal God and hence of course any thought of Revelation is absurd. Another characteristic of the new morality is, it is thoroughly animalistic. All the old idealisms are pulled down into the mire in the interests of unbridled license. It is emphatically anti-supernatural and hence anti-spiritual. Now, of course, many of its advocates do not disclose the fact of its atheistic basis and trend. The whole drift of Modernism is toward a repudiation of Divine authority as expressed in supernatural revelation. The teachers who have done the most to bring about moral decline today are not atheists and agnostics but modernists. No "ism" in the course of the centuries has come under the ban of disapproval more than "Modernism" is coming under the ban of the higher thinking of to-day. Atheism speaks of it as the "unthinking mush" in which many people are floundering. Humanists treat it with contempt as an endeavor to be right and wrong at the same time. It does not openly ally itself with the new morality which so readily leads into immorality, yet as a matter of fact its removal of positive and final standards of reference logically and inevitably lead to exactly the moral decline we are witnessing to-day.

The New Morality is iconoclastic, since it does little else than berate traditional ideas of social honor. It is anti-social. It is retrogressive. It ignores the necessity of regeneration and leads directly to degeneration. It repudiates the plainest truths of reason. Since the truths of reason are law to the will the effect on the will of the new morality must be apparent, when these false conceptions of life are adopted. The new morality weakens the moral fibre by advising non-resistance to inclination and desire. It is deaf to heroics, because there can be nothing heroic where there is not a Divine standard of right. It steadily blunts the sensibilities, because when one is stupefied with sensuality, encouraged by the new morality, conceptions of right and wrong become very hazy. It wet-blankets the fires of conscience and this alone spells ruin to character. It stifles the highest aspirations of the soul, which are distinctly and definitely spiritual. It totally repudiates the Bible as a guide to life. It is impossible to follow its suggestions and implications without absolutely wrecking the home as an Institution. The marriage bond is very loosely held or not regarded at all in many instances and when that is the case the disorganization of society is inevitable. The new morality by removing the sanctions of religion makes a travesty of an oath of loyalty or allegiance and so dishonors all business contracts. Few people realize this vicious and downward trend induced by the new morality. Wherever license is substituted for restraint you can expect nothing else than rapid moral decline. Of course the new morality is decidedly antitheistic, hence it is anti-religious. It is immensely important for the youth of to-day to be warned against the sophistries and sedatives of the new morality. After all, life's highest realizations will be along the lines of the Ten Commandments and the Sermon on the Mount. The new morality will not only not make for holiness, to which it refers with ill concealed contempt, but it certainly will not make for happiness. In spite of all denials, man has to reckon with his conscience and always will. In spite of all repudiations, right and wrong are truths inherent in the very nature of things and no opinions of men can ever change the facts. When duty becomes a delight and self-mastery an actual experience, the approval of both God and conscience is sure.—*A. Z. C.*

* * *

It may be well to remember that knowledge, like timber, is more serviceable when seasoned.

The Virgin Birth of Jesus

ADVENT season is approaching, and the thinking of the Church generally will turn back to the birth of Jesus and to the virginity of His birth. In many minds, the question will be raised whether it matters how the Saviour was born so long as we believe in the Incarnation. The fact is, however, that belief in the Incarnation is almost always associated with a firm conviction concerning our Lord's Virgin Birth. The denial of His Virgin Birth inevitably becomes a denial of the Incarnation.

Every one undertaking an examination of this question needs to understand in advance that there is no scientific objection to the Virgin Birth. The fact is, it is impossible scientifically to discuss the question, because there has been but one divine incarnation, and consequently, there can be no inductive discussion of its method. The only possible scientific discussion in connection with the Virgin Birth is an historical one; and it is to this that we shall turn our attention with but one other introductory remark; namely, that opposition to the Virgin Birth is entirely a question of personal hostility to the supernatural.

There are four groups of Scripture bearing upon the question of the Virgin Birth of Jesus, as follows: First, the prophetic group; second, the genealogies of Matthew and Luke; third, the birth stories in Matthew and Luke; fourth, the remarkable passages in the writings of St. Paul and St. John, in which the Greek verb, "ginomai," is used instead of the ordinary verb for birth, "genao." We are presenting a list of these four groups of passages with such brief comments as seems necessary to make their significance clear.

There are three prophetic passages, one in Genesis, one in Isaiah, and one in Jeremiah. The expression, "the seed of the woman" in Genesis 3:15 is suggestive. It is not more. The promise in Isaiah 7:14, "behold a Virgin shall be with child," is more definite in the English than it is in the Hebrew; however, it also is very markedly suggestive, especially after the fact of the Virgin Birth of Jesus. Professor Wilson points out that the Hebrew word for "virgin" was "bethula," and that "alma," the word used in Isaiah 7:14, does not necessarily mean virgin, but instead, a young unmarried woman. The presumption, however, in the case of the word "alma" is that the young woman it describes was a virgin. But, we repeat, this passage in Isaiah is not explicit, it is strongly suggestive only.

In Jeremiah 31:22, the prophet says, "Behold, I make a new thing in the earth, a woman shall compass a man." It is difficult to conceive of any interpretation of this passage, that would have meaning at all, unless we regard it as a prophecy of the Virgin Birth of Jesus. However, one is bound to admit that again in this passage its meaning is clear only after the fact of virgin birth, and not before. In this connection it is important to remember that there was no Hebrew anticipation Messiah should be virgin born. This circumstance, however, lends strength to the New Testament narrative rather than weakens it; for it makes it impossible to conceive that the prophetic hope explains the story. Rather the story is necessary before one can have an interpretation of the veiled prophetic references.

The second group of passages in the New Testament dealing with the Virgin Birth are the genealogies. St. Matthew records the genealogy of Joseph and St. Luke records the genealogy of Mary. The two lists are identical in part. From the time of King David on, they are largely different, converging once at the time of the captivity and then dividing again. Dr. Campbell Morgan is authority for the statement that the Hebrew Mishna records that Mary was the daughter of Heli. St. Luke has recorded Joseph as the son of Heli in accordance with the Hebrew custom. It should have been written "son-in-law," but this was not the practice among the Hebrews. The name of the wife does not appear in genealogical records; and when the female line is used, the son-in-law stands in place of his wife. This is precisely what St. Luke has said in chapter 3, verse 23. He writes, "and Jesus Himself began to be thirty years of age, being according to the custom (of the Hebrews), the Son of Joseph, which was the son of Heli." The phrase "according to the custom" is a translation of the Greek words "os enomizeto." In the King James version it is translated "as was supposed," but its reference is to the Hebrew customs in the matter, and doubtless refers to the circumstance that Jesus was a child born out of wedlock. The custom of the Hebrews under such circumstances was that the child took the name of his foster father, provided he would accept him. The foster father would thus stand in the genealogical record as the actual father.

Passages in which the record of the Virgin Birth of Jesus is given are in Luke 1:34, 35, 2:5 and 3:23, in Matthew 1:18 to 25. These pas-

sages are the same in all the manuscripts. There is absolutely no textual basis for their omission from the Gospel records. Scholars like Welhausen, who omits them, do it entirely upon the basis of their subjective preference, without any textual warrant. Every single unmutilated manuscript of the Gospel contains a record of the Virgin Birth. The same is true in the case of such early versions as the Syriac. One little fragment of Matthew's gospel found recently dating back to the second century contains a brief text of Matthew 1:16. It is the familiar record of the Virgin Birth of Jesus.

There is an interesting possibility that St. John also records the Virgin Birth of Jesus. In chapter 1, verse 13, the early Christian fathers were accustomed to read the singular here instead of the plural as we have in the English. If the pronoun and the verb were singular instead of plural, the reference would have been to the birth of Christ. The verse would have read then: "who was born, not of bloods, nor the will of the flesh, nor of the will of man, but of God." There seems to be no authority for this text in the great manuscript. However, the early Fathers are said generally to have accepted it. The expression, "the only begotten Son" in verse 18, is also suggestive. Either its background is the Virgin Birth of Jesus, or else there is here a Johannine statement of the Nicene doctrine of the eternal generation of the Son.

The last group of passages in the New Testament which indicate the Virgin Birth of Jesus are those in which the Greek "ginomai" is used instead of "genao." The first of these words does not mean "born," but "become," the second is the familiar word for birth. In the New Testament "ginomai" is not used of birth except in connection with Jesus, whereas "genao" is constantly used to describe ordinary birth. There are in all seven passages in which "ginomai" is used instead of "genao" for birth in relation to Jesus: Romans 1:3, "Which became the seed of David"; Galatians 4:4, "God sent for His Son become of a woman;" Hebrews 5:5, "So Christ glorified not himself to become a high priest;" Hebrews 6:20, "Even Jesus become a high priest forever;" Hebrews 7:16, "Who became not after the law of a carnal commandment, but after the power of an endless life;" the Gospel of John 1:4, "And the word became flesh." In view of this very peculiar usage by St. Paul in Romans, Galatians and Philippians, it is entirely presumptuous for the critics to say that St. Paul was ignorant of the Virgin Birth. The probability, in view of this usage, is that Paul was entirely familiar with the Virgin Birth. One might almost say that he has given a vague expression to his knowledge.

Passing now from the New Testament record itself, we raise the question as to the date when the records and this belief became general in the Church. We have four definite facts. First, Justin Martyr and Irenaeus, who wrote in the middle to the latter part of the second century, include the Virgin Birth in their personal synopses of faith. Both these church fathers say that there was an outline of faith coming down from the time of the Apostles. The old Roman creed, the earliest form of the Apostles' Creed, is dated, says Kattenbush, not later than the opening of the second century. Seeberg is inclined to place it even earlier, at the close of the first century. If these dates are correct, we have, then, a primitive synopsis of faith which contains the record of the Virgin Birth of Jesus as early, perhaps, as 90 A. D.

The third line of evidence is the epistles of Ignatius. He was martyred about the year 110 and in his epistles he speaks of the Virgin Birth of Jesus as if it were a generally accepted belief in the Church of his day.

The fourth item of evidence that we have as to the date when this belief became current, is the Gospels of St. Matthew and St. Luke themselves. St. Luke cannot have been written later than the seventh decade of the first century and was probably written during the latter part of the sixth decade. The reason for this date is evident. It is practically certain that Paul was alive when St. Luke wrote the Book of Acts. It is entirely unthinkable that his account would have closed so abruptly had St. Paul been dead. Luke regarded St. Paul as the greatest personality in the primitive Church. He would unquestionably have included an account of the great gentile Apostle's final testimony and martyrdom, had these occurred at the time the Acts were written. Professor William Ramsay regards this argument as conclusive, and quotes Harnack also as agreeing with him. If the Acts was written in the seventh decade or earlier, the Gospel must have been written before, consequently, the Gospel must be pressed back into the early part of the sixth decade, if not earlier still. This would give us Luke's record of the Virgin Birth in the late 50's or early 60's; and St. Matthew's Gospel gives us an earlier date yet; for Luke clearly had St. Matthew's Gospel before him when he wrote his. The date of the origin of belief in the Virgin Birth is thus thrust back to the first generation of believers,

during the lifetime of Mary and others of the Apostle who knew her wonderful story.

Those who deny the Virgin Birth of Jesus will find it very difficult to explain this record of the first Christian generation. The suggestion that it is from current pagan wonder stories, affirming virgin birth of their heroes, is totally unfounded. Paganism had wonder stories, but none that affirmed virgin birth. Justin Martyr pointd out, nearly eighteen hundred years ago, the marked difference between these pagan stories and the New Testament record of the Virgin Birth of Jesus. Nevertheless, notwithstanding this easily recognizable difference, modern writers have insisted upon the parallel, and have made the one idea the explanation of the other. Professor Fosdick, of Union Theological Seminary, for example, says, Caesar Augustus claims to have been virgin born. The fact of the matter is, Caesar Augustus made no such claim, nor did anyone make it for him. What was claimed was that the god Apollo took the form of a serpent and that he was born as a result of natural relationship between this god and his mother. No one with any logical ability whatever could possibly identify such a crude and revolting record with the beautiful account in the Gospels of the Virgin Birth of Jesus.

Another alleged parallel to the Virgin Birth of Jesus is that of Buddha; but here again there is no parallel at all. Buddha's mother was a married woman, and the record of Buddha's birth does not even suggest that he was virgin born. The story goes that his mother slept, and dreamed that a six tusked white elephant entered her side, and that ten months afterward Buddha was born. It is nothing short of amazing that intelligent men could suggest such stories as these as being parallels and sources of the Virgin Birth record in the New Testament. Such absurd comparisons do not discredit the Virgin Birth record. They discredit, instead, the intellectual ability of the men who suggest them.

The record, then, stands and it stands unexplained except by the historic fact of our Lord's Virgin Birth. We turn now, in conclusion, to ask, what is the objection to this historic record? Why should the Christian Church be required to surrender this great item of faith? If the answer be made, it is supernatural and would be a violation of natural law, we reply: the ordinary birth of Jesus would be more a violation of natural law than is His virgin birth. If one should plant a rose seed and get an oak tree it would be more of a violation of natural law, than if an oak tree should appear outside the natural order. The one would be a new departure in nature like creation; the other would be a violation of natural forces already in existence. We cannot over-emphasize the fact that it is impossible, biologically to approach the question of the Virgin Birth of the Son of God. All biological study pre-supposes the possibility of accumulating an induction. There has been but one Incarnation, therefore there can be no inductive examination of the question how God incarnates His Son. If we substitute an inductive study as to how God ordinarily produces human life, it would be without point; for we are not undertaking to find out how God ordinarily produces human life, but how He accomplishes an extraordinary incarnation. The fact of the matter is, that our little scientific point of view is inadequate to a contemplation of the Incarnation. The Incarnation of the Son of God, like the fact of personality in man, transcends our science. If we could develop a science of personality, we would have excluded personality. When freedom has been explained, freedom no longer exists. The fact is, personality in man presupposes the supernatural. If man is free every day, his ordinary choices break into the supposed pro-causation of nature as much as the miracles of the Gospel. The trouble with a great deal of modern thinking is its shallowness. The Incarnation of Jesus Christ is a discussion, not in human biology, but in moral philosophy. It belongs in this group of subjects; personality, freedom, moral obligation, sin, redemption, all of which transcend the natural sciences and pre-suppose the supernatural. If man does not transcend nature and stand free—a creative personality, then he has no moral obligation, and cannot be guilty of sin; but if he does stand free and is morally creative, experiencing the fact of duty, then there is no possibility of limiting reality of the natural, and the Virgin Birth of Jesus becomes an easy probability. The trouble with modern thinking, we say again, is that much of it is superficial. We are scientific to the exclusion of philosophy. The result is, we shut our thinking within limits that make it impossible to arrive at truth. Science is positivistic, and it never arrives. Either we must go outside of science into philosophy, recognizing the intuitions of the human soul, or else we must surrender to behaviorism and the impossibility of truth, even the impossibility of science. There is a great deal of very superficial writing among learned men; and the Church does not need to make terms with their conclusions. Rather, it needs with a patient and searching criticism,

to point out its fallacies, and to re-establish the truth of its own great message of the supernatural, the Incarnation and Virgin Birth of the Son of God.—*P. H. S.*

The Voice of Science

THERE is no "Authority" to which credulous humans are wont to appeal that has contradicted itself so often as that highly respected abstraction called (or *mis*-called) "Science." For it is a commonplace that the Science of today contradicts that of yesterday, as the latter had contradicted the Science of the day before. And not only so, but those who give thought to the future course of things are well assured that much of what is dogmatically asserted in the name of "Science" to-day will be repudiated in that name to-morrow.

And let it be observed that this habitual self-contradiction by human "Science" is with respect to matters which are *within its own proper realm of investigation.* When the writer of these lines was making his first eager ventures in paths of scientific inquiry, it was assumed by all men of science that the "axioms" of Euclidean geometry, the basic principles of Newtonian pyhsics (the theory of gravitation, etc.), the foundational chemical theory of the indivisible, indestructible atom, and the like, were as firmly established as the everlasting hills. And where are those supposedly foundational things to-day? They are where the relativity theory, the quantum theory, the electron theory, and other theories of current scientific discussion will be to-morrow.

If then Science cannot give a trustworthy answer concerning matters that lie within its own proper domain, how worse than credulous folly is it to look to that "authority" for information touching matters—such as the origin of man, the nature of the physical universe, and the like—which lie outside its domain altogether!

To be sure, all thoughtful persons realize that there is no such thing as "the voice of Science;" and that what is commonly cited as such is but the current opinion of a group of men who addict themselves to the study of some one or more of the various physical sciences. Moreover, when "the voice of Science" is quoted in respect to matters that are of supremest importance to mankind, the opinion voiced is not to be taken as that of *all* scientists of the day, or of that even of a majority, or of those best qualified to speak on the subject.

An impressive instance of this has lately come to the writer's notice. When Darwinism was a fast growing movement and was seemingly receiving the support of nearly all prominent men of science (at least of all who sought *to be* prominent), there was prepared, at a convention of the British Association held in Birmingham in 1865, a paper entitled: *"The Declaration of the Students of Natural and Physical Sciences,"* which was signed by 717 of the members present, including the most celebrated men of that epoch in the several departments of natural science.

A copy of that document is deposited in the Bodleian Library, Oxford, with the original signatures, being catalogued under No. 28,989. It is printed in full in the *Bible League Quarterly* (Oct.-Dec. 1929), from which the copy below is reprinted.

The chief lesson for the moment is that, as there were then, so are there now, many men in the front rank of all the physical and natural sciences who firmly maintain—as the late Lord Kelvin, the dean of the scientists of his day, is quoted as saying—that there is not a single verified fact of science which conflicts with any statement of the Bible.

So let us hear and heed what those 717 scientists said; for their appeal is to something far more trustworthy than "the voice of Science":

"The Declaration of Students of the Natural and Physical Sciences

"We, the undersigned Students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasion for casting doubt upon the Truth and Authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God, as written in the book of nature, and God's Word written in Holy Scripture to contradict one another, however much they may appear to differ. We are not forgetful that Physical Science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular. We cannot but deplore that Natural Science should be looked upon with

suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ. We believe that it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the Written Word, or rather to his own *interpretations* of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong; rather, leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and, instead of insisting upon the seeming differences between Science and the Scripture, it would be as well to rest in faith upon the points in which they agree."—*P.M.*

John the Beloved

THE Apostle John is pre-eminent for his largeness, love and loyalty. There is no writer in the Holy Scriptures who presents a fuller or larger conception of Christ and his salvation than does John. Some of the evangelists present with fullness and accuracy the history of Christ upon the earth, but John goes back into the eternity from which Christ came and he reaches out to the end of time, and eternity to come. While both Matthew and Luke begin with the chronology of Christ and his birth into this world, John says: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the Light of men." He tells of his entrance into this world in the highest and most spiritual terms. "He came unto his own and his own received him not. But as many as received him to them gave he power to become the sons of God. . . . which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Could there be any more exalted account of the manner and purpose of Christ's coming into the world than this? He declares that his purpose was to give to believers the power to become the sons of God. In the last book of the New Testament, written by this same John, we find the description of a scene of this same Son of God sitting upon a throne surrounded by the heavenly host, saying, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever, and ever."

In all that was ever uttered by man there is nothing which excels this utterance of John's concerning the eternity of Christ and the purpose and manner of his coming into the world. "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." These words silence the clamor against the Virgin Birth. They declare he became "flesh," that is human, and we know of but one way to enter human nature, and that is by birth. They also declare his deity and eternity and put to silence all those who question the Godhead of our blessed Lord. John alone quoted the words of Christ which our blessed Lord himself used to express this same thought: "I came out from the Father and came into the world. Again I leave the world and go to the Father."

The largeness of John's teachings is not confined to his account of the eternity, person and purpose of Christ. He covers his whole plan of salvation. He magnifies the power of Christ over the devil and his enemies. He shows in the plainest, fullest language the redemption from sin as to its guilt and power. It is John who gives that marvelous third chapter of his Gospel with its epitome of the gospel in a text, "God so loved the world that he gave his only begotten Son, that, whosoever believeth in him should not perish, but have everlasting life." This chapter also contains the verse of greatest assurance for faith and the greatest warning against unbelief: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." These words from the very lips of Christ are sufficent

for all to impress upon the hearts of men the eternal blessing of faith and the eternal peril of unbelief.

The first Epistle of John also states the removal of the guilt of sin in a most explicit way when he says: "He is the propitiation for our sins and not for ours only, but the sins of the whole world." Not only does John make clear our salvation from the guilt of sin, but also from the power of sin.

That same marvelous John 3 contains the promise of the Holy Spirit, who gives the new birth which makes us new creatures, gives us a new personal character which, through sanctification will make us holy as God is holy, without which holiness no man shall see God or see or enter the kingdom of God. Thus this third chapter alone provides for complete victory over sin. Christ's propitiation takes away the guilt forever, and the new birth makes us new creatures in Christ, and when we see him we shall be like him.

Moreover, John gives us a glorious picture of the resurrection which is the victory over death, and by which we are to come forth in the self-same body, renewed and made like unto his own glorious body. Thus John's presentation of the diety and the manhood of Christ and also of his great salvation is of the highest, largest and most complete character, and put so plainly that all may receive it.

John's love for his Lord is manifest through all his Gospels and Epistles. It is so apparent and is so generally acknowledged that we need not enlarge upon it here. Everywhere he is ardent and close. He was the closest to Him at the last Supper; he was the last at the cross, and accepted the commission to care for our Lord's mother. He was among the first at the open tomb, and when about one hundred years old, he closes his own writings with the cry, "Come, Lord Jesus, come quickly."

John's loyalty to Christ never swerved under the most extreme crisis. To the reference above to the scenes at the cross and sepulchre may be added his behavior at the trial in the High Priest's palace. He followed Christ in to the judgement, and even later found a way for Peter to come in. More than this, from the beginning he was jealous for the honor of his Lord. When he saw others casting out devils in Christ's name, he criticised them because they were not of Christ's company. When Christ explained their power and authority were from him, his opposition ceased. The answer of Christ when he said, "He that is not against us is for us," has been wrongly quoted and interpreted. It is often used as an excuse for indifference. But the party whom Christ defended were not indifferent, they were casting out devils and doing their work in Christ's Name, and our Lord said, such people could not speak evil of him. But when men oppose and belittle Christ, we have no right to cloak them with the robe of indifference.

Again, when the Samaritans opposed Christ, John's love and loyalty came to the front with vigor, and he asked that fire might be called down from heaven to burn them up. Here John was not only opposing wrong teachings and actions, but he was seeking the injury and death of persons, and Christ rebuked him. We must always keep this in the front of our purpose, that while we are to oppose and overcome wrong actions and pernicious teachings, we must not attack the persons, but rather seek to save them.

This review of John is necessarily abbreviated, but we hope it is sufficiently clear to inspire us all to cultivate his largeness of the conception of Christ and his salvation, and to love our Lord with all our heart and be loyal to him, even unto old age and death.—*D. S. K.*

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Notes and Comments

The Doctrine of Creation

An important article on the continuity of life, from the pen of Professor Austin H. Clark, of the United States National Museum, appeared in our columns some time ago. This competent scientist rightly insists that all life comes from life; that spontaneous generation is impossible. To this principle all persons, whether scientists or not, will agree. Such outstanding scientists as Vernon Kellogg, J. Arthur Thomson, E. B. Wilson and Lorando L. Woodruff proclaim the same truth. However, the crucial question is, How did life get started in the world if all life comes from antecedent life? That question is evaded, it seems to us, by Professor Clark. If any one can give an adequate account of the origin of life except by creation, we should like to know what his explanation is. To our mind, the alternative is: Creation—or Ignoramus.

Creation a Reasonable Solution

While the doctrine of creation, we frankly admit, cannot be proved by physical science, any more than can spontaneous generation, because no one has ever *seen* anything that had no prior existence brought into being; yet the

truly scientific mind can draw the reasonable conclusion from all the observed facts that the only reasonable and thinkable way by which life could have started is by an act of creation. Let us follow the logical process: Life can come only from antecedent life; but the Bible teaches that God is the living God—an eternal vital personality; therefore if life can come only from anterior life, the first life came into existence by the creative action of the living God; and thus the fact of biogenesis is upheld by the Biblical doctrine of creation. Thus creation is demonstrated by a process of legitimate induction from the premises of science.

No Alternative to Creation

If men are going to think back to the idea of the origin of life, what alternative to creation have they to propose? Remember the biological principle: *Omne vivum ex vivo,* all life from life. No spontaneous generation. Physical life cannot be eternal, for there was a time when no physical life existed on this planet. Then how did life get started? To say we do not know is to give up the problem, and thus betray the weakness of our thinking. Reason drives the mind of the thinker back to an adequate cause—and, lo! it finds God, the living God, the Creator of all things.

Still More Rational Proof

The cell is the unit of life. All life is made up of cells. There is no life save in the form of cells. But the cell is a very complex object—both physically and chemically. How could so complex an organism come into existence simply by means of resident forces that were originally simple, and be ready to function in an entirely new way? More than that, the cell must be practically complete, with all its varied elements in perfect combination and correlation, before it can function; before it can absorb nutriment from its surrounding and increase its bulk and proceed to produce other cells by means of mitotic division. Therefore a cell could not come into existence by the gradual process of evolution. Reason, based on science, is thus thrown back on the doctrine of creation to find an adequate cause for the origin of the primordial cell or cells.

Expiating One's Own Sins

According to an article in the *Sunday School Times,* the Japanese have a belief in the possibility of self-atonement. It is called "Seppukû." If a man has done wrong or committed an error, he can atone for it by committing suicide. During the last earthquake a number of persons were burned to death, and the police captain, his lieutenant and seven policemen who had directed the victims to the fatal spot, shot themselves, thinking thus to make expiation for their mistake. What a poor religion it must be that leads them into such error! Should we not carry the Gospel to them, and tell them that a good and gracious God has made ample atonement for the sins of all mankind?

What Professor Soddy Says

An exchange informs us that Professor Soddy, the eminent chemist, says that there is no the slightest trace of an upward evolution in the inorganic world. If that is so, non-living matter never could have evolved into living matter. This truth is self-evident, for something cannot be the product of nothing. This is true in mathematics, biology, and the whole realm of truth and reality. *Ex nihilo nihil fit.* The doctrine of creation does no violence to this fundamental principle, but establishes it on an eternal and adequate basis.

The Right Kind of a League

Again we take pleasure in calling attention to the League of Evangelical Students, which is composed of students of colleges, Bible schools and theological seminaries who stand firmly for historical Christianity. Rev. Paul Woolley has resigned his office of General Secretary in order to devote all his time to the new Westminster Seminary. All communications concerning this League and its excellent magazine, *The Evangelical Student,* should be addressed to Wheaton, Ill., which is now headquarters. The new General Secretary is William J. Jones, M.A.,B.Th., Wheaton, Ill.

Students Who are Well Poised

Although the aforesaid League is composed of undergraduate students, they are not of a proud and heady character. They do not boast of the superiority of the youth of todoy, nor do they cast jibes at men of greater age and experience. Most of their speakers at their annual conventions are such men. They also seek counsel from teachers of theology in some of the outstanding seminaries in the land. The Advisory Board of the League consists of the following theological teachers: Melvin G. Kyle, D.D., Xenia Theological Seminary, St. Louis, Mo.; Leander S. Keyser, D.D., Hamma Divinity School, Springfield, Ohio; J. Gresham Machen, D.D., Westminster Theological Seminary, Philadelphia, Pa.; Clarence Bouma, Th.D.,

Calvin Theological Seminary, Grand Rapids, Mich.; Harold Paul Sloan, D.D., Temple University, Philadelphia, Pa. The motto of the League is, "By the word of truth, by the power of God" (2 Cor. 6:7).

Doctrine and Life

We find some good material in the October number of *The Evangelical Student,* proving the writers to be gifted with much good sense and maturity of thought. Referring to those who want to lay all the emphasis on life and care nothing for theology, an editorial writer says: "But certainly the imperfect lives of the noblest Christians can never adequately express the fullness of the gospel of Christ. . . . The riches of the gospel are not exhausted with subjective attainment; they are concerned first of all with an objective revelation." Yes, the world needs, first of all, a body of truth or doctrine and it chiefly by its teaching that Christianity is to be judged. The imperfect lives of professing Christians are not the final norm for the truth of Christianity.

Here is Certainly an Enigma

In an exchange we read that Dr. Henry Sloane Coffin, President of Union Theological Seminary, said in an address: "The recent hideous and obselete controversy between Modernists and Fundamentalists came from an uneducated ministry." The enigma is, How could any man be so uninformed as to make such a statement? Does Dr. Coffin mean to say that men of his own crowd, the Modernists, are uneducated? If he does, we can say point blank that he is in error, for the Modernists, most of them, are educated men. So are the Fundamentalists who have been taking a prominent part in the controversy. Practically all of them have gone through college, and have scholastic degrees from first-class institutions attached to their names. Moreover, to call a controversy that is going on at full pace at the present time "obsolete" is, to be as mild as possible, an anachronism. But it is puzzling to think that a man at the head of a famous academic institution should make such an assertion as the one quoted from the lips of Dr. Coffin. Can a man be educated and still be uninformed?

Is the Debate "Hideous"?

The adjective used by Dr. Coffin to stigmatize the present debate is very offensive. Let us see how inapt it is. It concerns the divine inspiration and authority of the Holy Scriptures. Is there anything "hideous" about standing firmly for such a doctrine? Is it "hideous" to believe that a good and holy God would give to sinful and finite beings a clear and reliable revelation? The debate concerns the true Godhead of Jesus Christ. Is it "hideous" to uphold that doctrine? Surely a mere human being, no matter how pious he might be, could not save the world from sin. Surely no one but God could do that; yet Jesus Himself said, "The Son of man is come to seek and to save that which is lost." It cannot by any stretch of the imagination be "hideous" to believe in One "who is able to save unto the uttermost." Yes, the adjective "hideous" in this connection is a very offensive one. More than that, it does not express the truth.

Birds of a Feather

The editor of the *Southern Methodist* imparts this information, which we pass along: "Dr. Reinhold Niebuhr has been appointed by the Federal Council of Churches to the chairmanship of its commission on church and social service. Dr. Niebuhr is on the editorial staff of the *Christian Century,* Chicago, and a professor in Union Theological Seminary. In view of these connections, it does not need to be said that he is a Modernist."

An Irruption of a Bishop

By this time Bishop Blake's outbreak against the apostles of Christ is an old song to our readers. He even called the apostles whom Christ chose, instructed and afterward endued with the Holy Spirit—yes, he called them "a tough lot." To say the least, that was a coarse expression to use in the pulpit. It is too bad that a supposedly Christian bishop of a great church should have to be rebuked for irreverence. Says the editor of the *Southern Methodist*: "Think of a bishop sneering at the knowledge of St. John, who wrote the marvellous gospel that bears his name, perhaps the noblest and profoundest production in all the literature of the world!" It may be admitted that the apostles in their natural state were far from perfect, but since Christ chose and inspired them, they certainly should not be held up to ridicule.

Turn to Something Better

But let us turn to something better than this everlasting debate, necessary as it is to save people from fatal error. A good writer gives the following explanation of the uses of sorrow: "The godly are afflicted that they may be brought to self-knowledge and self-judgment. Such afflictions are not penal for their sins,

but are remedial and purifying. Such self-knowledge and self-judgment are the prelude to greater fruitfulness." That is precisely what our Lord taught: "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit."

About Living Forever

The other day a good evangelical Christian minister said to us that he was willing to abide by God's ruling: to live here in this world for a while, then die, and pass on to another and better state of existence. He added that to keep on living forever in this world of toil, responsibility and alternating joy and sorrow would be a terrific thought; indeed, would be enough to daunt any soul, however brave. But the prospect of living forever in such a sphere of holy fellowship, perfect purity and unalloyed joy as the heaven described in the Bible is thrillingly attractive. "In thy presence there is fullness of joy, and at thy right hand there are pleasures forever more. Ah! that is a most attractive prospect, and the redeemed soul may rejoice in the glorious adventure.

The Inner Witness Will Witness

Jesus said it in a classical passage: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall testify of me; and ye shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). That is said just as it should be. When people get the witness of the Holy Spirit in their hearts, they will want to witness to others. Then will come to pass the saying, "Out of the abundance of the heart the mouth speaketh." Listen to the Psalmist: "In the midst of the congregation will I praise thee;" "I have not hid thy righteousness within my heart; I have not concealed thy loving kindness and thy truth from the great congregation."

Moses as a Writer

How often Moses is said to have been engaged in writing, according to the testimony of the Pentateuch! For example, in Exodus 24 we read: "And Moses wrote all the words of the Lord, and rose up early in the morning and builded an altar under the hill." In verse 7 we read as follows: "And he (Moses) took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." With this agrees 2 Kings 23:25, where it is said that King Josiah "turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of Moses." In 2 Chron. 23:18 we find the expression, "as it is written in the law of Moses." Notice it says "as it is *written*." Now turn to Ezra 3:2, where we are told that offerings were made by the priests, "as it is written in the law of Moses, the man of God." Moses must have been quite a literary character.

The Jehovah of Israel

It is evident that Abraham did not regard Jehovah as a "clan god" or a "tribal god." In imploring Jehovah to spare the cities of Sodom and Gomorrah, Abraham said, "Shall not the judge of all the earth do right?" And remember that in this whole narrative the name Jehovah (Yahweh) is used. Read it in the eighteenth chapter of Genesis. The patriarch called Jehovah "the Judge of all the earth." The subsequent punitive destruction of the cities of the plain proves that Jehovah had control of other people besides the people belonging to the tribe of Abraham. The same doctrine is taught in Exodus 20:8-11, which is familiar to every Sunday School boy and girl: "Remember the Sabbath Day to keep is holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God . . . for in six days Jehovah made heaven and earth, the sea, and all that in them is," etc. It is as plain as day that Jehovah was only another name for the universal God. No! henotheism is not taught in any part of the Old Testament.

Going Back to God

Just pick up your Bible and turn to Psalm 62. There you will find that the Psalmist determined not to put his confidence in anything but God. He knew that if he trusted in men, he would be disappointed, for they are all fallible and some of them are very deceitful. Therefore he resolved to make his faith and religion dependent entirely upon God. Thus when men proved untrue, his faith would not be upset, but would continue firm and loyal. This is his way of putting it in the Psalm just mentioned: "Truly my soul waiteth upon God: from Him cometh my salvation. He is my rock and my salvation; He is my defense; I shall not be greatly moved. . . . My soul, wait thou only upon God: for my expectation is from Him. He only is my rock and my salvation."

Knowing What One Ought to Know

The following was written by a lawyer who has been a diligent student of the Bible: "I

cross-examined a liberal preacher, the eloquent pastor of a New York church, my guest during a Washington convention, who held that no intelligent man could accept the verbal, plenary inspiration of the Bible, as to how he accounted for certain things about the Bible which I could account for in no other way, only to learn that he had overlooked or neglected to include these data altogether in his induction; and a short perusal of certain portions of Gaussen's *Theopneustia,* of which he, a preacher, had never heard (!), seemed to cause him such mental discomfort that, without even attempting to answer Gaussen's argument, he laid the book impatiently aside." Think of a "liberal preacher" of New York City who had never even heard of Gaussen's monumental and classical work on Biblical inspiration!

The Value of Biography

A paragraph in the *Bible League Quarterly,* London, England, is worthy of consideration: "It is instructive to note how large a portion of the Word of God is occupied with details of biography. That is no accident; for the Bible is designed for the whole family; and nothing interests the average mind so keenly as a life-history skillfully told. Apart from the thoroughly morbid mania for fiction, no department in our public libraries is so well thumbed as that of biography." If the biographical sections of the Bible are true, as we believe they are, their importance cannot be over-estimated for religious instruction; but if they are only fiction or myth or Jewish folklore, their value vanishes, for then they are only the product of human imagination. Fiction is intended mostly for entertainment, not for instruction.

Poisoning by Omission

Extract the nutritious ingredients from food and it acts like a slow poison, or at least has the same effect, on the physical system. So it is with preaching. On this subject the *Presbyterian* has a relevant word to offer: "One need not preach rank infidelity or rationalism in order to poison people. Just let him leave the atoning Christ out of his sermons, and he leaves the people unnourished, and really unfed and starving. Let him deprive them of the bread of life and they famish. . . . A minister was arraigned before his presbytery, not for preaching infidelity, but for failing to preach saving truth." Very different was Paul's method, for he says: "I kept back nothing that was profitable unto you. I have not shunned to declare unto you the whole counsel of God."

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Wayside Gleanings

The first anti-religious university in the world was opened at Leningrad, Russia, on October 10 with 300 students, 47 of whom were women. The institution, its founders say, is intended to prepare a large body of anti-religionists and active propagandists of militant atheism. In opening the university Professor Tan Bogoraz, of the Russian Academy of Science, declared that at the present time "when the church is attempting to regain its lost power in Russia," a relentless struggle based upon strict science must be carried on against religion.

A friend sent us this clipping which we feel is good enough to pass on: "Accepting Dr. Breasted's contention that conscience was born about 4,000 years ago seems to make it a whole lot easier to understand its present feebleness."

The Prison Bible Society encloses a card in each Bible sent out requesting the reader to write to the society. Its slogan is, "A Bible in every cell." Seven hundred and fifty prisoners from one prison wrote stating the good they had received from reading the Word of God.

Next year will see the 1,500th anniversary of Saint Augustine's death.

Discovery of two Biblical cities of Judea, Beth-Pelet and Gerar, is announced by Sir Flinders Petrie, well-known Egyptologist, who for two seasons has been directing an archaeological expedition at Tell Fara, 18 miles south of Gaza. Beth-Pelet, a description of which is to be found in the book of Joshua, was a well known military center from which King David drew half his bodyguard. It was in Gerar that Abimelech settled. Sir Flinders has been able to determine that 19 out of 39 areas mentioned in the book of Joshua retain their Old Testament names.

The United States Bureau of Education announces that world illiteracy is on the decline, and that the percentage of illiteracy in the United States decreased from twenty to six per cent. from 1870 to 1920.

At the suggestion of Mr. Toyohika Kagawa, and with the promise of his full time and utmost efforts, a Kingdom of God Campaign has been set in motion in Japan whose goal is

one million Christians in 1930-32. At present there are about a quarter million Christians in Japan.

When Wilbur Burton wrote up the "Christian Missionary Results in China" for the *Current History,* in writing about Dr. Hu Shih, he said: "This great philosopher and intellectual leader, who was given his Western education under missionary auspices, finds much good in the social principles of the Modernists, but describes himself as an atheist" (p. 418). One wonders whether such principles when stripped of all fundamental religious props and left to stand naked before an unprejudiced shrewd heathen mind, does not logically result in "atheism?" A humanized religion, built on evolution principles, and devoid of a divine Christ, could mean little else.

The new edition of the Book of Common Prayer of the Protestant Episcopal Church was issued last week. It is the product of fifteen years of study and revision. Many changes have been made in the ritual, notably in the wording of the marriage service. In the opening sentence of this service, the phrase "in the time of man's innocency" has been eliminated. The bride will no longer promise to "obey" and "serve" her husband, and the bridegroom no longer says, "With all my worldly goods I thee endow."

A study made recently among undergraduates in 23 colleges and universities by the Institute of Social and Religious Research, revealed that only 7 per cent. of either men or women read the Bible regularly, 39 per cent. of the men and 47 per cent. of the women read it occasionally, and the remainder who answered read it seldom or never. A decided majority of men and women held a "historic view" of the Bible, as "a working code of ethics, a collection of beautiful literature and a history of significance, though not entirely authentic." Even more general was the acceptance of the life of Jesus as an ethical standard for modern life, an acceptance voiced by 80 per cent. of the men and 90 per cent. of the women.

Arthur E. Morgan, president of Antioch College, gives it as his opinion that "the reading of the Bible is very much less common among young people than it was a generation or two ago. I find that with our college students Biblical references are not recognized and Biblical history unknown for the most part. . . . The Bible is now almost an unknown book to very many college students."

President Walter Dill Scott, of Northwestern University, believes there has been a change in Bible reading habits, and that the average student knows less of the Bible now than was the case 50 years ago. "This lack of knowledge does, I am afraid, have a bad effect on conduct," he adds.

President S. S. Baker, of Washington and Jefferson College, does not believe that the reading of the Bible has declined, and adds: "I am quite sure that in our institution the Bible is given more attention in almost every way than was customary in the closing decade of the last century." And Palmer C. Ricketts, director of the Rensselear Polytechnic Institute, Troy, N. Y., says: "I do not think Bible reading has decreased lately, and I think there will probably be just as many Bibles packed in the boys' trunks when they start for school as there have been in recent years."

Dean Frazer Metzger, dean of men at Rutgers University, says: "I have been interested to find Bibles in the possession of many of our boys in their rooms, and to learn on inquiry that they are reading them daily," and Dr. Thomas Arkle Clark, dean at the University of Illinois, a close and sympathetic observer of undergraduate life, says: "Probably not so many Bibles are packed in fresmen's trunks today as several years ago, but I am not sure that the Bible is less seriously or generally read now than it was then. A good deal of the Bible reading with which I was familiar 40 years ago was conventional, routine, mechanical. Whatever such reading is done now I believe has in it in general a deeper purpose. I am not at all convinced that young people today are less seriously and sincerely interested in religion and religious things than they were 40 years ago. Young people today are beginning to think for themselves and many of them are unwilling to accept the dogmas of orthodox religion, but . . . this does not mean that they are not interested in religion or the principles laid down by Jesus. I think our young people are quite as normal as we were 40 years ago."

Less Bible "reading," perhaps, but more intelligent Bible "study," is the conclusion of an officer of one of the leading women's colleges. "If it is true that college students read the Bible less than they did 10 years ago, the same might be said of all young people," she writes. "Bible reading may have decreased everywhere, but the intelligent study of the Bible continues. The number of students electing courses in our own department of religion has doubled in the past year or two."

The treasurer of Yale University reports that the institution has total investments of nearly $67,700,000.

A bulletin of the National Geographical Society informs us that "the Bible indicates that perfumes were in vogue among the Hebrews; and in the reign of Hammurabi the use of perfume was enforced by law. In ancient Babylon and Assyria mighty warriors bathed themselves in perfumes, and wore their hair in carefully curled, highly scented locks. Moreover, the perfumes were distributed in tiny glass vials and bottles, progenitors of the fancifully shaped bottles of today."

Ancient manuscripts and hieroglyphics on tombs tell of the delight the people of early Egypt found in perfumes. During one era, a day a week was set aside when the people were asked to perfume themselves entirely. Artistic vases of alabaster found in ruins of Greek and Roman settlements were the perfume 'bottles' of these peoples. Roses were the favorite flower of the Romans and likewise their favorite scent. Thrice daily the Roman noble 'wallowed' in liquid perfume, after which his body was rubbed with sweet ointments. Rose leaves were placed in the vats where his wine was fermented and the scent of roses greeted him when he arose in the morning."

"The Greeks had a special passion for perfume. Their poets wrote poems to it and about it. When a Greek found himself worrying too much over his troubles he used a recommended perfume to clear his mind. Stomachache, headache and various other aches were said to be relieved by the application of different flowers and plant scents. The Greek quacks of an ancient day had a full supply of scents to relieve troubles, real or imaginary. Votive offerings to the gods were highly scented and clouds of incense arose from the Grecian altars."

"Perfumes were introduced into Spain by the Arabs. Southern Arabia, the Sheba of the ancients, was the chief source of supply for the trees and plants which yielded the perfumes of the Egyptians and Greeks and Romans."

The Red Cross has workers in 48 Veterans' Bureau Hospitals, and in all regular Army and Navy Hospitals, at all camps and posts, and last year these workers arranged 20,352 recreation events. Red Cross work for disabled veterans last year also included handling a monthly average of 12,104 cases by the national staff and branch offices. Red Cross chapters to the number of 2,821 throughout the nation carried on service work for the veterans and men still in the regular army and navy, and assisted a monthly average of 38,987 men and their families. War service work for the disabled and the men still in the service called for an expenditure by the National Red Cross of $1,963,000 during the year ending June, 30, 1929, and Chapters expended an additional $1,137,000. Support, in part, for this work comes from the annual roll call for members which the Red Cross conducts each year from Armistice Day to Thanksgiving Day.

Sir Ambrose Fleming, president of Victoria Institute and Philosophical Society, described in the daily newspapers as one of the greatest living scientists, declares his belief in the miracles of Biblical times. There is no argument, he says, against the so-called supernatural events that lie outside normal human experience. As for the Resurrection, there was unbreakable testimony for it. Sir Ambrose (states the "Daily News") has been associated with the development of all branches of electric science during the past twenty-five years.

Dr. James M. Doran, Federal enforcement officer, says enforcement fees exceed expenditures by $247,324,307.

According to the *Baptist Record* "The Protestant population of France is now estimated to be approximately one million. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few small groups."

Declaring that religionists are becoming more active and that 42 per cent. of the workers in Moscow trade unions are religious, M. Yarospavsky, head of the militant atheist society of the Soviet Union, urged the 700 delegates attending the first Moscow provincial congress of atheists, which opened at Moscow on October 28, to redouble their efforts to kill religion. He declared that the institute of Red professors was not being sufficiently active in the struggle against the church.

Five per cent. of all religious members do not exist, 10 per cent. of them cannot be found, 25 per cent. never go to church, 50 per cent. never contribute a cent to the kingdom of God, 75 per cent. never go to a midweek prayer service, 90 per cent. have no religious expression in their homes, and 95 per cent. never attempt to win a new recruit to Christ.—*Outlook of Missions.*

THE ARENA

"His Son's Name"

By Josephine Rand, Florence, Massachusetts

I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. (Psa.2:7).

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Psa.2:12).

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell (Prov.30:4)?

WHAT is His name", O Jew, if thou canst tell?
"What is His Son's name"—if thou knowest well?
Hast thou not found within thy Hebrew scrolls
A mystic Name whose history unrolls

From book to book, in type and shadow cast,
Of One to come—from out the ages past;
"Ancient of Days", and yet "the Son of man";
"Immanuel"—"God with us"—God's own plan?

Who is the woman's seed—not man's—foretold
In Eden's garden, in the days of old;
Who yet should bruise the head of mankind's foe,
Restore lost Paradise to earth below?

What is that *"new thing in the earth"*, O Jew,
Which God ordained—He who all things foreknew:—
That "woman should a man encompass"? Yea,
Fulfilled that word in God's appointed way!

Who is that Prophet like to Moses, raised
From out thy brethren?—let his name be praised!
"For whoso will not hearken to his word
I will require it of him", saith the Lord.

Who is God's "Holy One" whose precious soul
Could not be left in darkness of She-ōl;
Nor flesh corruption see, which all men know
Who join their fathers in death's realm below?

Who is the "child", "son given", Judah's heir;
The "Wonderful, . . . The mighty God"? See there,
In Hebrew script, Incarnate God, to save
The chosen seed from sin and from the grave!

Who is that "man" to be "an hiding place";
"A covert from the tempest" by God's grace;
"The shadow of a rock in weary land",
When eyes shall "see" and hearts shall "understand"?

Who is that "man"—the "King"—who then "shall reign"
When "princes rule in judgment"—not for gain;
But all "in righteousness" and judgment true,
And "ears of them that hear shall hearken", too?

Who is "the everlasting Father"—"Son"?
"The Prince of Peace" to rule on David's throne—
The government upon his shoulder borne
When earthly kings of all their power are shorn?

Who is the "Counsellor, The mighty God"—
"The man that is my fellow, saith the Lord";
"My shepherd"?—"Smite the shepherd." "Wake, O sword",
"And scattered be my sheep!"—*Fulfilled the word?*

Who is it answers when the Jew shall cry
"What are these wounds within thine hands"? and sigh:—
"Wounded was I within the house of friends"?—
Who but God's "shepherd", "smitten" for wise ends?

Who is it says, " 'For they shall look on me
Whom they have pierced': and every eye shall see:
In bitterness for One shall Israel mourn
As in the bitterness for the first-born"?

Who is it that should cry, "My God, my God,
Why hast thou me forsaken?"—Yet the rod
Of righteous rule should, in his hand, prevail;
All nations worship him? O wondrous tale!

Who is it "hath no form nor comeliness"
When the great Sufferer should come to bless
By bearing Israel's sins; a "man . . . despised";
"Rejected" of "his own", and ostracized?

Why Israel's judge be smitten on the cheek—
"Ruler in Israel"—Israel's "King"—yet meek;
"Whose goings forth have been from years of old,
From everlasting"—yea, from time untold?

Who is that "David's son", called, also, "Lord"
By David "in the Spirit" of the Word?
If he be David's son, how, then, could he
Be David's Lord? O Jew, canst thou not see?

Whose "intercession for transgressors" made—
Numbered, himself, among them—could have paid
The awful ransom-price for guilty man,
And "justify the many"—by God's plan?

Who that may yet appear—*or hath he been?*—
Should make his soul an offering for sin;
Who yet should "see his seed", "prolong his days",
Jehovah "prosper" him in all his ways?

O who could make such offering but God—
Yea, God Incarnate, Mystery of the Word!—
God in Messiah, reconciling man;
Creation groaning till fulfilled His plan!

O Jew, "we all, like sheep, have gone astray;
Have turned us, every one, to his own way";
"For our iniquities" Messiah was bruised;
Yet "we esteemed him not"; he was refused.

Brought as a lamb to slaughter, he was dumb;
"Oppressed . . . afflicted"—yet "the King" to come!—
"Thou art my Son; this day begat I thee";
Anointed is my King"!—this "the decree"!

"What is His Son's name?" Say, "if thou canst tell";
This God-Incarnate, who in flesh should dwell;—
"Immanuel—God with us"?—"Kiss the Son".
Who is the Son? O Jew, who is the Son?

* * * * * *

And you, O Gentile—called a "Christian", too—
Who is the Son—who is the Son to *you?*
The son of Joseph born—or Son of God?
What wilt *thou* answer to thy Judge, the LORD?

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

Its Fulfilled Prophecy

MARSHALL WADE one time laughed at the alleged proof of Christianity from the fulfillment of prophecy. He said the predictions were of course all written after the events. But when Bishop Newton reminded him that several of the prophecies were not fulfilled until recent times, and showed him beyond all doubt that some were written many centuries before the events took place, the Marshall was startled and said he must acknowledge that, "if this point could be proved to satisfaction, there would be no argument against such plain matter of fact; it would certainly convince him, and he believed it would be the readiest way to convince every reasonable man of the truth of Revelation,"

It is just this that we wish to commend to you as an eighth proof that the Bible is the veritable Word of God, namely, the proof from the Fulfillment of Prophecy.

The destructive criticism of the Bible of course denies the possibility of prophecy. They say it can't be done. Well, it is quite true that so far as human agency alone is concerned no man can unlock the future. But it is quite another thing when holy men of old spake as they were moved by the Spirit of God and made known to the world in advance the things that God would have us to know were surely coming to pass.

But higher criticism says, It can't be done. Therefore any book containing predictions of things which have really come to pass must have been in the very nature of the case written after the events transpired. I heard of a Frenchman once who was so wedded to his theory that when some one told him the facts contradicted it, he replied, "Well then, so much the worse for the facts."

There is a verse I read somewhere that goes like this:

The owlet atheism, sailing on absene wing across the sky,
Drops his blue fringed lids and shuts them close;
And hooting at the glorious sun in heaven,
Cries out, "Where is it?"

There are men just like that, and of course if a man is going to be so owl-eyed, so bat-eyed as to shut his eyes whenever he comes into the presence of light, naturally he will keep company with the Frenchman mentioned above.

There is no use talking to a man like the one I read of the other day, who said he was willing to be convinced but he would like to see the man who could convince him.

Look, for a few moments, at some of the prophecies concerning the Gentile world.

No critic has ever been so rash as to deny that the book of Ezekiel was written at least 200 years before the time of Alexander. Well, in chapter 26 the downfall of Tyre is predicted. Her walls were to be destroyed and her towers to be broken down. God said, "I will also scrape her dust from her and make her like the top of a rock." More than 240 years rolled on and Tyre built on an island of the sea still stood as the proud mistress of the waters.

Then came Alexander, and the words of prophecy which had seemed like a vain menace found their fulfillment. He marched his army to the sea, built a solid causeway for one-half mile across to Tyre and literally fulfilled the words spoken concerning her fate 250 years before.

If any one, determined not to believe, should say this prediction was added to the book after the fall of Tyre, what will he say to that part of the prophecy which says. "And thou shalt be built no more?" What answer has the ages to this challenge from Almighty God? Nothing but silence. The site of Tyre is today before your very eyes like the top of a barren rock without even a mound to mark the place of her former glory.

In Obadiah (18) it was predicted that the race of the Edomites should become extinct, and who does not know that centuries later, with the Mohammedan invasion, this thing has come to pass and there is not an Edomite to be found in all the world so far as anybody knows.

Concerning Babylon Isaiah said, "Babylon shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in anymore from generation to generation; and wolves shall cry in their castles and jackals in the pleasant palaces."

Ask the traveller today who journeys there whether these seem to be the idle words of a man or a veritable prediction of Him whose "word shall not pass away."

Take old Thebes, the ancient capital of Egypt, the hundred-gated city with her pillars so large that six men standing with meeting finger tips could barely span them. She presents today the most magnificent ruins the world has ever seen. Pococks said that without some extraordinary accident such magnificent and solidity must have lasted forever. Well, if you will read Ezekiel (30) you will find that prophecy has something to say about the extraordinary accident. God said, "I will execute judgment upon her, and she shall be broken up."

Look at Egypt herself, the once proud mother of science and letters and art. She was unique in her greatness among the nations. But Jeremiah said, "O virgin daughter of Egypt; in vain dost thou use many medicines; there is no healing for thee." Ezekiel said, "She shall not any more lift herself up among the nations." She was to be a "base kingdom." How surely indeed has all this come to pass. In Ezekiel (30) it is said, "There shall be no more a prince out of the land of Egypt," and from 350 B. C. down to the present moment there has been no native prince to rule the land and there never will be.

So daring are the prophecies that they extend even to the details in the general calamity that was to overtake this proud nation according to the prediction of the Word of God. The fisheries were to fail; and they have. Their industries were to perish and they have; and the land and all that was therein was to be made waste by strangers. Indeed there are a score of prophecies relating to the land of Egypt, referring, as we have seen, to the very details of her history, and all of which have been literally fulfilled.

Let us grant that one prophecy, and perhaps two, might by accident have turned out to be true, but could any one be so foolish as to think this of them all? And if not, then whose is this Book upon which such a seal is set, if it is not the Book of Him whose "thought grasps the ages and before whose eyes the future holds no veil?"

We have mentioned only a few out of the many prophecies relating to the Gentile nations of the world. Now look at a few concerning the Jews and the land that God once gave them, and has promised shall be their's again some day. If there could be any more overwhelming proof that this Book is the very Word of God you will find it in these predictions.

When Frederick the Great asked his Court Chaplain to prove in three words that the Bible was a book inspired of God, the Chaplain replied, "Sire, the Jews."

Take the land of Palestine—a veritable commentary on the assurance that heaven and earth shall pass away, but that the word of the Lord endureth forever. Thousands of years ago God said concerning Israel, if she continued in disobedience, "I will bring the land into desolation and you will I scatter among the nations" (Lev. 26).

And what has Israel done but stubbornly resisted the will of God from that day until now, and therefore, if this prophecy was ever to be fulfilled, it ought to be now. And what a sight has this land, once flowing with milk and honey, presented for all these centuries! Dean Stanley says: "Above all other countries in the world it is the Land of Ruins."

The details are too many to mention. Speaking of a certain district Mark Twain says, "There is not a solitary village throughout its whole extent," and after quoting the prophecy just mentioned, Mark Twain says, "No man can stand here by deserted Ain Mellahah and say the prophecy has not been fulfilled."

Concerning the city of Bethel, Amos (3) says, "Bethel shall come to nought." In the days of Josephus it was still a city; in Jerome's time it was but a hamlet and now for centuries later travellers have passed over the site without remark. The Bethel that once was has been completely erased from the map.

Micah prophesied the same thing of Samaria (Micah 1), and it became "a heap of the field," its stones were poured down and its very foundations were laid bare, even as God through His prophet said would be the case.

Jesus Christ Himself said of Capernaum, "And thou, Caperanum, shalt go down unto Hades." Capernaum was still a city as late as 800 years after Christ's time, but it has now gone down as Christ said it would and today, as Urquhart says, "Men are unable to point with absolute certainty even to its grave."

And then read those remarkable prophecies about the city of Jerusalem. You who have gone as tourists to the Holy Land stand up now and tell us whether or not this Book has proven itself to be the very word of God.

Among other things tell us, you who have been there, whether the temple is still standing; the temple of which Christ said, "Not

one stone shall be left upon another," and concerning which the Roman conqueror in his siege of Jerusalem commanded that it should be spared. Tell us why it was burned and its blackened walls thrown down in defiance of the express command of Titus that it be spared.

The history of the Jews for ages past even to the present time has been foretold over and over again by their own prophets. Their sojourn in Egypt and their later captivity in Babylon were both prophesied.

It is most interesting to note concerning the Babylonian Captivity that it was announced 200 years before Cyrus the Persian king was born that it was to be none other than himself through whom the deliverance from Babylon should be brought about; and Josephus, the great Jewish historian, tells us that when Cyrus read this prediction and saw his own name written in the book of Isaiah he was laid hold upon by an earnest desire to see that the prophecy written about him should be fulfilled.

Read the twenty-eighth chapter of Deuteronomy and you will find a series of remarkable prophecies concerning the history of the Jews, whose fulfillment down through the ages furnishes a testimony for the supernatural origin of this Book such as no infidel has ever been able to refute.

The fact that the Jews are even today scattered like grain among all the nations of the earth is only the fulfillment of the prophecy and another mighty proof that God, who "inhabits eternity" and sees the end from the beginning, has spoken in this book.

It was all written beforehand. "And you will I scatter among the nations," it is said in Leviticus; and again in Deuteronomy, "And Jehovah will scatter you among all the peoples from one end of the earth even unto the other;" while in Numbers it is said, "The Jews shall dwell alone and shall not be reckoned among the nations."

And yet it was just as distinctly prophesied that the Jews should be preserved and that among whatever people he dwelt he was to remain the Jew just the same.

And today you find them everywhere| The proverbial cat when thrown in the air always strikes on its feet. So handle the Jew as you will; drive him out or make him welcome; persecute him or honor him with high position, whether you find him among the sledded Polocks on the ice or in the tropics of Africa, whether he rests in peace beneath the Stars and Stripes, or whether under the oppressive heel of a foreign tyrant, he is a Jew still.

Herder calls the Jews, "The enigma of history."

Milman, in his History of the Jews, says, "Their perpetuity, their national immortality, is at once the most curious problem to the political student, and to the religious man, a subject of profound and awful admiration."

Other nations have passed away, but the Jewish nation, scattered throughout the world, oppressed and down-trodden and massacred by thousands, still lives on, springing up ever again from its undying stock. But what did God say in Jeremiah? "Though I make an end of all nations whither I have scattered thee, yet will I not make a full end of thee."

People of intelligence, I ask you how an honest inquirer can doubt that this is in very fact the Word of God in the presence of a testimony like that?

But even more wonderful than all this, if such a thing is possible, is the fulfillment of prophecy concerning the Christ Himself.

The Jews looked upon the crucifixion of Jesus as a chastisement from God which utterly disproved His claims to be the Messiah. But 700 years before the blood of Jesus ever stained the sod of Calvary it was foretold that they would so regard Him; for Isaiah had said, "Yet we did esteem him stricken, smitten of God and afflicted."

The fact that He was rejected by His own people might seem to be an argument against Christianity, but the prophecy of this very thing turns this fact into Christianity's strongest defense. Likewise, if they had accepted Him it would have proven that He was not the Messiah foretold.

You can bring the prophecies down to the lowest date the most daring destructive critic ever presumed to assign them and still they would bear a date hundreds of years before Jesus was ever born.

The Greek translation of the Hebrew Scriptures is known as the Septuagint, and is so-called because it is the work of 70 learned Jews, and this we know was accomplished at least 250 years before the Christian era. We know this as well as we know anything. And so while we might argue from the standpoint of the Hebrew Bible and claim thousands of years, it is enough for our purpose to argue from the smallest interval which can be assigned; for the man who can look through 200 years and see with accuracy the things that are to be, can look through 200,000 years and do the same thing.

The fact is that there are more than 250 dis-

tinct prophecies in the Old Testament, written from 400 to 1,500 years before Jesus was born, and every one of them has been fulfilled in the most minute way in His birth, death, His resurrection, His ascension and in the events of His life in general.

We are told in Genesis that He was to be the seed of a woman and it was so.

It was foretold that He was to be a Jew (Gen. 12:3), and He was.

It was said in Isaiah that He was to be born of a virgin, and so it came to pass.

Micah tells us that he was to be born in Bethlehem, and in Bethlehem of Judea He came into this world.

It was foretold that He was to be of the tribe of Judah, and so He was.

He was to be of the Family of David, and so it came to pass.

His flight into Egypt, His residence at Capernaum, His lowliness and His poverty, all were clearly foretold.

His rejection by the Jews Isaiah clearly predicted, and even the manner of His death was set forth (Ps. 22:14-16). Yet death by crucifixion was unknown in the time of David, who made the prophecy.

The casting of lots for His garments (Ps. 22:18), the fact that His legs were not broken, as was the case with ordinary criminals (Ps. 34:20), and even the cry of the Forsaken One was foretold in the very words that fell from His blessed lips in the darkness that gathered around the cross.

In Isaiah (53) his burial is mentioned, and in Acts (2) we are told explicitly that His resurrection had taken place in fulfillment of the prophecy (Ps. 16).

In Psalm 110 His ascension was most clearly predicted. He was to sit at the right hand of God until His enemies became His footstool, and seven years after Jesus had taken His exalted place in the heavens Stephen in the time of his martyrdom, "Being full of the Holy Ghost looked up steadfastly into heaven and said, 'Behold I see the heavens opened, and Jesus the Son of Man standing at the right hand of God.' "

What human mind could possibly be capable of such stupendous wonders? The future is an open book only to one mind, that mind is the mind of God. Well indeed, has the wise man said, "Boast not thyself of *tomorrow,* for thou knowest not what a *day* may bring forth." It is the unexpected that happens. A man may stand before the approaching days and command them to reveal the secrets they contain, but he will stand there just as powerless and just as foolish as did old King Chanute when he stood on the serf and bade the ocean waves stay out.

The anticipations of the wisest of men and the surmises of the most far-seeing have been mocked again and again by the bitter irony of events. Malte Brun in his history of Prussia said that because of its proximity to Russia it must be in many respects a secondary power. He knew in his time little more, if any, of what the future held for Germany than did the Kaiser in his.

Some of you gentlemen are level-headed business men, and you demand facts. Well, you have had them, and I ask you candidly, what are you going to do with them? They demand an explanation.

There are other Bibles in the world, but not a one of them contains a single prophecy. They would not dare to make a prophecy; for to claim to be divine and then to make a prophecy that never came to pass would be to brand this claim with the stigma of incontrovertible fraud.

The Bible, the Christian Scriptures, is the only one that has ever made a prophecy, and it has made hundreds of them, and not a one of them has ever failed in any respect of all that this Word has said should come to pass, and this is one of the great reasons why I know this Book is the work of Him whose Word endureth forever.

Almighty Lord, the sun shall fail—
The moon forget her nightly tale;
The deepest silence hush on high
The radiant chorus of the sky.

But, fixed for everlasting years,
Unmoved amid the wreck of spheres
Thy Word shall shine in cloudless day,
When heaven and earth have passed away.

NOTE This is the ninth of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

* * *

It is instructive to note how large a portion of the Word of God is occupied with details of biography. That is no accident; for the Bible is designed for the whole human family; and nothing interests the average mind so keenly as a life-history skilfully told. Apart from the thoroughly morbid mania for fiction, no department in our public libraries is so well thumbed as that of biography.—*Bible League Quarterly.*

A Layman's Reply to Dr. Clark

By G. W. Dunham, Nevada, Missouri

I HAVE given some attention to the article of Professor Clark in the BIBLE CHAMPION for September, 1929, pp. 483-485, in which he states his position, giving us to understand that he was somewhat misapprehended by Mr. Allen, and that he does not believe in special creation, as Mr. Allen supposed, but that he holds to the idea of evolution, though not in the current, illogical and dogmatic way of some.

I wish to say something in reply to the letter and article of Professor Clark, since readers of the magazine are challenged by it and asked by the Editor to read it in a judicial temper.

By way of introduction and by way of apology that a layman in science should have something to offer, I wish to refer to a recent editorial which appeared in a certain denominational periodical,* and was copied by another without comment, entitled "Better Stay at Home."

To the first part of this editorial I took umbrage, and the more so as coming from within our own lines, the supposedly theological and Christian rather than the scientific. Let me quote a small part of it:

"Some years ago there was a tendency to depreciate the late Hon. William Jennings Bryan because of his anti-evolutionary theories. [This is incorrect in that he was not advancing any anti-evolutionary theories himself, but, rather, was attacking the theory of evolution—and particularly the claim that it is a scientific fact and not merely a theory.] He was a layman in the field of science. He posed as a judge and sought to be an authority. He was held up to contempt by many scientists. They felt that he was out of his field. They claimed that he did not know anything about the theory of evolution. Neither did he understand the different positions of science. They were largely right. . . . Professor Harry E. Barnes is the William Jennings Bryan of theology. He is a man of another realm, going over into one with which he is not acquainted, seeking to tell the leaders and the experts in that field what they should do. . . . His last contention is that 'we need a new idea of God.' "

Now I consider Mr. Bryan was quite at home and within the bounds of propriety and right when he championed the old and well-established doctrine of creation, and attacked the dogmatic way evolutionists promote their theory and teach it as an established fact. They resented it, of course, as we might the intrusion of Professor Barnes. They do not like to have their theories and methods challenged, especially by an able man.

But I wish to say that if this editor thinks that the evolutionists as scientists have some inside information that proves the theory true which we laymen in science, and especially men of Mr. Bryan's capacity, do not have and cannot comprehend, he is very much lost in the woods himself. We all know how over-ready these men are, not only to rush to the spot when some new find is reported, and also to rush to a conclusion that supports their contention of the genetic relation of all living species; how forward to reconstruct out of the most meager data—a piece of skull, a few bones—the likeness of a near man, a missing link, and to put the artificial reconstruction on exhibition in the museum. If they did have any such proof up their sleeve, they surely would be more ready to produce the genuine than to perform the juggler's trick.

In an article, "Every Chasm has a Cause," by Edwin Deacon, A.M.,D.D., in the July BIBLE CHAMPION, the author mentions two replies "of a professor in an institution located almost under the shadow of cultured Boston," when matters bearing on this evolution theory and disparaging to it, were submitted to him:

"I do not know why a clergyman should express an opinion on either evolution or perpetual motion. You may say that either is contrary to the Bible, because the Bible is your field. But the scientific case for and against both is for the scientific world to judge, not for you." And the second one: "All this is a matter of science. You are a clergyman."

Such pompous claims get us nowhere, and are less complimentary to the intelligence of the one who makes them than to the one who submits the inquiry.

Wanted: an Impartial Jury

Now I would submit to the readers of this magazine that the laymen in science are and should be the jury to decide whether these men of standing have really discovered and can prove anything. The theory that the earth was round was demonstrable, and every one be-

*The Western Christian Advocate, copied by the Religious Telescope for July 13. 1929.

lieves it, and every school boy can understand it. When those who hold the theory that all living species are genetically related to one original living form or cell, that there were genuine complexes connecting and relating discontinued lines, and that the species were not created separately; that every living form came into being otherwise that by creation,—when they as really prove this as it has been proved that the earth is round, then we will have no more objections to text-books in biology that so teach than we have now to texts in physical geography that teach the rotundity of the earth.

On the other hand, the laymen in theology are and always have been and ought to be the judges of the truth of the preacher's message. All we ask is a fair and unbiased hearing. We do not wish to pass our doctrines in theology out dogmatically, but we would like them to have a large and fair consideration. If the Bible and the Christian apologetic are not believed when they have been fairly and fully heard, there is still to be considered the reaction produced and the effect and destiny determined for both the hearer and the heard. Considering the bias of human kind for present gratification as over and against future and eternal welfare; for pleasures of sin for a season in preference to affliction for adherence to principle and right; for hearing smooth things rather than a call to repentance, we acknowledge that it is hard for the evangelistic message to get an adequate hearing and favorable verdict. As when Paul preached at Mars Hill, some mocked, some were undecided, while some of them clave unto him; but the message got out and the world is far different because of it.

And so far from advising every man to stay at home, to remain in his own field, we resolve, whenever we have the opportunity, to go into the domain of science and investigate and search and judge for ourselves; while we invite, we welcome, we beg, we urge our fellow school-men in the realm of science to come to our great citadel of learning and do the same. Certainly there can be no good reason why a specialist in philosophy should not judge the under-pinning of a specialist in any particular branch of science who undertakes to speculate on origins and futures and the *modus operandi* of the universe.

But the laymen in both science and theology, the intelligent reading public, the voting public, if you please, when it comes to deciding what shall be taught in public schools, are the judge and jury; as near an impartial one perhaps as can be impaneled and as competent to decide the case as they are impartial. If proofs of the hypothesis of the evolution of species are such that statesmen and teachers and preachers and grownups cannot comprehend them, why try to indoctrinate the boys and girls in the grades and in the high schools with the idea of this cult? You who are professedly so averse to the dogmatic method, please tell us that?

Incomplete Philosophy

Now I am not wholly ignorant of logical processes, nor altogether a novice as regards the rules of scientific induction. I have discovered that the thinking processes of some scientists of standing are quite remarkable. To cite a specific case, I understand that Professor Clark does not believe in any special creation. Yet he says that "it is utterly impossible for any living thing to appear spontaneously"—that is, I suppose, it can neither be self-produced nor come by chance. But "every living thing is the child of some other living thing." All forms of life have a common origin and have developed from a single germ cell.

Philosophically, then, how did the first living cell ever come into existence? What explanation can possibly underlie his postulates? It is impossible under those postulates to imagine how life could get started at all. But on the postulate that a creature is created by a Creator, it is as easy to posit a dozen or a hundred separate original living cells as one, or to posit full-fledged original species as one premordial life-cell with all the possibilities of a million varieties and of untold beauty and power resident within it. And this doctrine of creation bridges all chasms.

"But while we know that both the greyhounds and the bull-dogs are descended from a wolf, a creature very different both physically and mentally from either, we have no definite clue as to the immediate ancestry of man." So says Professor Clark.

Studying this sentence we see here a very incomplete philosophy as to the question of origins. Tracing hound and pug and bull-dog to a common ancestry in the wolf is so far so good: but where did the wolf come from? Is science not as bereft here of any clue as it is regarding the origin of man? That is only to begin to solve the question of origins. Was the wolf created, or was he evolved from some other than a canine ancestry, some "general complex" capable of producing both canine and feline, and also bruin, the bear, perhaps? And whence the "general complex?"

Prof .Clark repudiates the "current illogical dogma" of fanatical proponents of evolution, but it seems to me I can detect something both

illogical and dogmatic in his own position. For he sunders the canine content long-established for the dog family in order to illustrate the co-ordination of the *genus homo* and the *simian* through an unknown general complex or extinct what-you-may-call-it—a rather dogmatic and hypothetical classification, I would say. "Between man and the apes there is a gap, structural and psychological, of the same general nature as the broad gap between the greyhounds and the bull-dogs," he avers.

But is that so? Is the gap between varieties that will produce crossbreeds as great as that where there can be no crossing and no hybrids? Is it more readily apparent that *eohippus* is genetically related to the horse than that the numerous dog forms and types are related to the wolf? Is geological history told by fossils more to be relied upon than natural history told by present-day living species? Professor Clark's co-ordinating of the equine, ancient and modern, sundering of the modern canine and identifying of *simian* and *homo* through an extinct and unrepresented general complex, because the last has another and more important characteristic than his body "that is unique and shows no real relationship with the corresponding attributes of any *living* thing"—that of course gets us somewhere, somehow! But it gets us where Moses was when the light went out!

Now if, when Professor Clark says that "we have no definite clue as to the immediate ancestry of man," he means that biology has nothing that it can say on the subject, all is well, good and harmonious. We are agreed. But if he means by that statement to set aside the Book of Books that has the largest circulation of any book in the wide world; that purports to be a word to men from the Almighty, who made heaven and earth and all things therein; that is believed and always has been believed to be such by good and intelligent people of all ages who have been acquainted with it; if Professor Clark means here that this Book, when it speaks on the question of the origin of the human race and of the other species, created each after its own kind, is of so little consequence as not to merit consideration even as a clue for the wise of this world to investigate and follow up in philosophical thought, we must register our protest.

That man and the primates had a common origin in a general complex, itself unaccounted for, seems to be Professor Clark's supposition. But since the more important part of man is so uniquely human, and since his biology gets such a little way into the question of origins and leaves off so abruptly, we invite him to study the question from data furnished by theology. Theism and apologetics might give him a satisfactory ground-work for solving the problems of human life, social, religious and psychological, from an angle that is capable of producing more satisfactory results.

A thorough study of biology ought to get us somewhere. Real science and true Christianity have always been the best friends and always will be. Real science knows as far as it goes, and true Christianity knows and lives what it knows. Real science and experimental Christianity are introduced by a true philosophy and meet as friends. Each department of science gathers facts in the concrete and such facts are data in its own field and for its own purpose; it classifies and generalizes and applies what is thus learned. But in biology, as in other sciences, when we come to an explanation of origins and methods and purpose—that is the questions of whence, of how and of whither—it is inevitable that we go to philosophy for help.

Now when, in the schools and institutions that historic Christianity has made possible, one in the course of his specialized study comes to the limits of secular biology as an empiricist, and takes the attitude of agnostic, infidel or cynic toward revealed religion, refusing to accept or consider fairly and thoroughly the data that the religion of the Bible and historic Christianity has to offer, what shall we say as to his attitude to truth? Such an attitude is not only condemned by Scripture: it is contray to true science. A thorough study of biology ought to lead out somewhere; and, like sociology and other branches of science, it does lead out into philosohpy and theology. Here are two great facts as regards human life, two striking facts that have a door open toward biology and sociology, that furnish data that the biologist and sociologist both seems loth to consider, but not to do so is unscientific. Theology has data here to offer these other sciences, while a true philosophy will harmonize all.

I have in mind the great and significant facts of the new birth into a higher life, on the one hand, and sin and death, on the other. Each has a biological and sociological as well as a theological side to it, but neither biology nor sociology can meet the situation nor provide the remedy for a world with universal sin and death in it. Christianity, with its Christ and its theology and its assurance, has the only answer to this problem. The answer to sin and spiritual death is the new spiritual birth from above, which changes sinners into saints: the answer of Christian theology to physical

death is the resurrection of Jesus Christ from the dead, which gives the hope to mortal man that because He rose we shall rise also.

All this sounds like the preaching of religion, but it is good philosophy and good science also. You can't explain the history of modern Burma, of western Europe, of the world, apart from the conversion of Saul of Tarsus, of Saint Augustine, of Martin Luther, of the Wesleys, of Adoniram Judson and of a million more. I am merely hinting at the great apologetic which Christians have for their faith and the sound and satisfying philosophy that explains it. Let those who have received the new birth, and who have caught the heavenly vision, testify in court to what they have experienced and seen before you come to finalities in science and philosophy. Will they tell you what they have *achieved* in this experience of a new life, or that they have *received* it? A true philosophy must account for these things, must provide an adequate cause for life in its various forms and gradations from monad to mystic.

To account for the greater by attributing it to the lesser is poor philosophy. We need to posit a Creator to explain the creature, a Life Giver, transcendent to cell and saint, to explain man.

We certainly do appreciate the cordial and kindly spirit of Professor Clark's note to our Editor, Professor Keyser, and also of his submitting the explanatory article for publication. If such a spirit could be always manifested and repeated explanations come from both sides, those of us who seek the truth would be able to come to a better understanding. We would get somewhere.

So we extend the invitation to all scientists of standing and understanding to come over to our field and visit us at our home, to read our anti-evolution books; our books on Christian Evidences, on the inspiration and accuracy of the Bible, on modern Christian missions, on Christian experience (such as Harold Begbie's *Twice Born Men* and *Other Sheep*), on theism and on philosophy of the Christian religion. If you love thinking, true and deep and clean, you will enjoy it. Come whenever you can.

The Heart of Organic Evolution

By Dudley Joseph Whitney, Exeter, California

THE heart of the theory of evolution in general is unquestionably the axiom among scientists that whatever happens, happens according to natural processes. What happens, happens because heat, or light, or pressure, or other force, or combination of forces, was as it was in the case in question.

This is another way of saying that scientists refuse to allow the possibility of miracle. But miracle is creation; at least, true creation would be real miracle. Consequently, by denying the possibility of miracle, scientists deny the possibility of creation. They have to be evolutionists, if they adopt this axiom about the rule of natural forces. The problem of creation is therefore not solved as a matter of evidence primarily, but as a matter of dogma, which dogma is to the effect that miracle is impossible and natural processes only are to be allowed.

Now, every well-read man will know that extremely strong evidence appears to favor evolution; yet, after all, the evidence appears far stronger than it actually is, and it is magnified all out of proportion by the conviction that evolution is so, and no evidence can be allowed against it and in favor of the miracle of creation.

This is introductory. The special theme under discussion is to be, "The Heart of Organic Evolution." It is only a variation of the axiom of the rule of natural processes, and is admirably expressed in the first paragraph of Dr. Austin H. Clark's article on page 483 of the September, 1929, issue of the BIBLE CHAMPION.

This is particularly noteworthy, since Dr. Clark has gone just as far toward the position of direct creation as he reasonably could while still holding to natural processes; for it is evident that natural processes and direct creation are two opposing principles. Furthermore, although certain other scientists showed signs of approaching this position, Dr. Clark, as a scientist of the first rank, has definitely left the old line evolution position and passed to a position radically different and in much better harmony with real science. Here is the way he expresses a belief which lies at the heart of the theory of organic evolution:

> It is a readily demonstrable fact that every living thing is the child of some other living thing. Science has shown that it is utterly impossible for any living thing to appear spontaneously. (He might have said, to appear spontaneously by natural processes.—*D. J. W.*) Since all living things are derived from living things, it naturally follows that the ancestral line of every living thing in the world at the present time

has been continuous and unbroken, going back to the very earliest life upon earth. No biologist at the present day doubts the continuity of life from parent and child through all ages that passed since life's first beginnings, or the common origin of all forms of life.

Just to repeat, and not for the purpose of making a clear statement clearer, Dr. Clark's position here is that every plant and every animal has a line of ancestors reaching back for untold ages to the dawn of one-celled life on this earth.

That is the basic position of the theory of organic evolution, the heart of the whole thing. It is a dogma that cannot be contradicted, according to the present attitude of scientists, which I, in my ignorance and rashness, am going to contradict flatly, and which I assert is bad science, giving reasons which I trust will appear valid to the majority of my readers.

It is announced, *ex cathedra,* as a primary basis of discussion, that men and horses and whales and bats all have a line of ancestors reaching back through primitive vertebrates to invertebrates and to the dawn of life; how, I ask, is it possible to prove anything against such theory of descent by showing all sorts of breaks in such line of descent? Naturally one cannot. He can show the apparent folly of believing that the whale was descended from a shrew, or that milk started without miracle; he can show all sorts of breaks and inconsistencies in any alleged line of descent or any plant or animal; he can play horse with geological theories: nevertheless, if it has to be taken as an unavoidable ultimatum that every plant and every animal, no matter how complex its organization, descended from a one-celled ancestor—why, under such circumstances, evolution is true, and that is all that needs to be said; the details of evidence do not count.

I simply say that such a position is bad science; also that this is the position of the evolutionists and their main foundation for their belief. I am not attacking Dr. Clark, but the position of the scientists for their dogma on the absoluteness of natural processes.

Now we will get down to a few details. Dr. Clark says, for example: "Science has shown that it is utterly impossible for any living thing to appear spontaneously." But *has* science shown this? Certainly not. It has shown about as clearly as well can be just the contrary.

We can assume, or we can refuse to assume, whichever suits us best, that God, granting there is a God, could create anything that He wished to create in the way of plant or animal by miracle, now or at any other time. All that science has or can demonstrate on this matter is that, *as far as natural processes are concerned,* living things *now* come only from living things. Creation is in its essence supernatural. Science touches only the natural, that is to say, natural processes; so science cannot possibly deny the possibility of miracle or of divine creation. His statement, therefore, presumes to deny the possibility of divine creation, which it has no right to do.

However, that is only part of the story, and preliminary to the main feature of it. Science shows that once on this earth living things came from non-living—life occurred spontaneously. You can call that spontaneous origin of life, a natural process, or a supernatural process, which is to say a miracle or divine creation. There are only two ways of denying this proposition; one is to assert that life existed here from all eternity and the other is to assert, as Lord Kelvin did, that it came here on a meteorite, or in some such manner, from the the wreck of some distant earth. No one will assert the first proposition; few will dare to uphold the second.

Therefore, Dr. Clark's assertion that living things are derived from living things once had an exception. Granting one exception, we must allow the possibility of many exceptions. Granting that it occurred once in earth history, we have to grant the possibility that it could occur at other times in earth history. That is logic; therefore science.

However, this is the meat of the whole matter. We face the one-time spontaneous generation of the first living thing. It is up to us to decide whether it came by creation, which is to say, by divine control over matter, by miracle, or by natural processes.

If a jurist would consider this calmly and without prejudice, he might doubtless admit that one choice was as fair as another. However, if the scientists (?) insisted upon natural processes, they would in this case be dogmatists and not scientists. Whenever, therefore, a man in the name of science asserts the absoluteness of natural processes, he is turning from science to dogma.

This is not all the story. The natural origin of life from the non-living is impossible. This is not natural processes. It is absolutely contrary to what we know from the study of biology, physics and chemistry, as I may show in detail in a later article. Therefore, natural processes did not act in the origin of the first living thing. By elimination miracle and creation must have occurred. Science therefore

proves creation, by eliminating the possibility of anything else. To say that God could not create, and that his hands are tied by what we call natural processes, is only begging the question, evading it, putting up a false standard for deciding about the origin of living things in their present forms.

We will now pass from the origin of life to another matter: the origin of man. Dr. Clark's position here seems to be both in principle and detail the position of the illustrious Henry Fairfield Osborn, often called the dean of American evolutionists. On principle these men feel that they must assert some unknown primate ancestor for man; but the testimony of anatomy and paleontology has driven them both from the position that man is descended from an ape, and so they cannot say from what he is descended.

Here, then, we have a striking condition. As the Associate Editor pointed out in his introduction to Dr. Clark's article, if man was not descended from an ape, he must have been descended from something, or else he must have been created outright, and if he is not to be given an ape ancestor, what ancestor are you going to give him?

Here Drs. Clark and Osborn are up against the proposition of giving man some kind of an ancestor, or else allowing creation. You will not allow creation, because you say that every creature must have an ancestor. All right, give us the ancestor. After diligent search you have eliminated every possible ancestor. All then, that is left is the miracle of creation.

We suggest the miracle of creation, and, behold! the scientist holds up his hands in horror at the idea. Yet what has he to put in its place?

Drs. Clark and Osborn seem to have gone from the apes, past the true monkeys, down to the lemurs, still lower in organization than the true monkeys. Suppose, just to try out possibilities, that true man was born of lemur parents; then a boy baby and a girl baby, true humans, would be born from a pair, or two pairs, of lemurs. Oh, what a miracle! A miracle like that leaves me thunderstruck. As far as miracle is concerned, it is fully as great a deviation from natural processes as the Genesis miracle for the creation of Adam, and as far as the theology of the matter is concerned, I would flee with horror from a Deity who would create man in that way, and would take shelter with a God who would create man outright.

As far as the philosophy of science is concerned, each would be a miracle; the birth of human babies from lemurs, or monkeys, would be a miracle; and the moulding of man from clay and breathing life into him would be a miracle. There is as much science in adopting one as the other. No scientist can rightly say I am less a scientist than he when I take direct creation and he takes birth from primitive primates.

Dr. Clark asserts, of course, that every living thing must originate by descent; but that is mere assertion; there is no science to it. Once search is made and no better ancestor than a lemur is found for man, no right is left in science to assert origin by descent.

When Dr. Clark finds breaks, impassable gaps, between numerous great branches of the animal and vegetable kingdoms, he finds reasons for disbelieving in descent, not in believing in such descent.

If he were a botanist, he would find great gaps between various great branches of the plant kingdom. This does not mean descent: scientifically, it indicates as emphatically as science possibly could indicate such a thing, that there was not relationship by descent. Under any circumstance it indicates miracle in the origin; and once miracle comes in, evolution goes out.

Dr. Clark finds, as every biologist does, a certain amount of relationship, mis-called evolution, but properly called modification, during descent. Unfortunately much of this has been denied by many anti-evolutionists, and it has caused confusion.

The essential feature of the situation is, in effect, this: Dr. Clark—who may be considered the spokesman for the advanced view of relationships by progressive scientists—finds a great deal of actual relationships between many species. That is well and good. It need not be denied. Then he finds certain great and unpassable gaps which seemingly cannot be closed up with any theoretical or actual line of descent. This brings him to the parting of the ways: in one direction lies creation, which is to say, miracle; in the other lies some unknown line of descent, such as would require man to be born from a pair of lemurs, or whales to be born from otters and otters from wolves. It would require fern spores to grow fir trees and fir seeds to produce pansies and oaks.

My! that *is* a problem. The scientists either sees the problem, or is blind to it. Most have been blind. Dr. Clark sees it; Osborn half sees it; the old line evolutionists shut their eyes to it. Dr. Clark turns from the miracle of creation to the miracle of descent, which true natural processes never could accomplish.

My position is simply that miracle is miracle; one miracle cannot be rejected and another accepted; that science has shown in a multitude of instances the insufficiency of natural processes. Therefore natural processes cannot be insisted upon. It is anti-science to insist upon them; instead of natural processes alone being good science, it is bad science and bad dogma. By eliminating the possibility of everything else, a miraculous origin of original forms is proved as well as it could be proved.

In the case in hand the assertion of descent of every living thing from another living thing, instead of being proved, is disproved, and the false view that such descent has occurred is the heart of the theory of organic evolution. The thing that would cause rejoicing would be for progressive scientists like Dr. Clark to come all the way that his findings lead to—the position of original miraculous creation. Dr. Osborn is as far in that direction as he can well get, as far as the origin of man is concerned. The one obstacle is that unscientific dogma of origin by descent alone, and of the rule of natural processes only.

Orthodox Evolution–Its Wrecking Tendency

By C. H. Buchanan, D.D., Richmond, Kentucky

Wrecking Thought Standards

THE revolutionary tendency of evolution is emerging in educational centers, as is indicated in such phrases as "the open mind", "academic freedom" and "advanced learning". These phrases would seem innocent enough in themselves; it is the use made of them that is a straw in the wind, showing the trend of thought. One has but to look back of such expressions to discover the trend of evolutionary thought.

At first glance the "open mind" would seem a very superior frame of mind, free from prejudice and ready to receive verified truth. To some extent it is; but how great are the dangers attending such a superior frame of mind! Every one should be ready to receive the *truth,* and have an open mind for the truth; but how great is the peril attending the unguarded mind. With all possible judicious and scientific hesitation, it is most difficult to steer clear of error's hidden rocks. There are few things more blessed than that cool, patient frame of mind which can hold things at abeyance till the truth can be known and a safe conclusion reached. The wide open mind is the habit of a town gossip,—which frame of mind explains much of modernism. By "academic freedom" one would infer the attitude of an honest student, willing to be taught and ready to discard error which has stood for the truth or in the way of it, and ready to accept new truth. This frame of mind is just what the erratic revolutionist wants to find. It often means to think much as one pleases and call it "the truth". It is to be a "free thinker" in matters of religion, which at bottom usually means religious skepticism.

If such frames of mind were universal the whole realm of thought would be wrecked and become a vast chaos. There must be some settled standard of thought, some consensus of opinion as to thinking—that instinctive recognition of *truth.* Let every student question the conclusions of his preceptors and superiors in wisdom, all standards of thought, and to think as it may please *his* highness, and what greater calamity can befall any youth? Let him approach all sacred obligations with such a "freedom", and what foundation has he for honor or religion? Of course he is attentive when his preceptor tells him, "If you find your science conflicting with your religion, throw away your religion"! In such a mind there is growing the rankest *rationalism,* the most rampant *radicalism,* whose influence will emerge in later life.

This kind of "freedom" is very pleasing to a certain philosophy which repudiates the miraculous element in the sacred Scriptures, and would treat "belief in the resurrection of our Lord as non-essential". When this frame of mind is inculcated in young life by both precept and example, there is laid in that mind a foundation which bodes no good for the future. All this may be camouflaged as "broad-mindedness" and "advanced learning". But it is highly revolutionary and wrecks established standards of thought.

Wrecking Worship

The destruction of the habits and, eventually, the instinct of worshipping God, is perhaps the worst tendency of evolution. This as the ef-

fect of the philosophy of materialistic evolution was detected very early in the development of the hypothesis; and for that reason the fight between the evolutionists and the Christian ministers became bitter very early in the contest. That evolution should be anti-worshipful was to be expected, since it was projected at the first by scientists who were, as a rule, atheists or deists. But it was soon discovered that the irreligious were eager to espouse evolution, and its effect on the soul was seen to discourage the worship of God. This result grew directly out of the philosophy of evolution. Any system of thought which denies the existence of a personal God and sets up in His stead a "resident Force," inherent in nature, which denies that man has a living soul and holds that "mind is of animal origin," which denies the use and need of prayer, which holds to mechanistic world in which progress is involuntary, such a system would necessarily destroy the very spirit of worship. Mr. Romanes, who was for a while an enthusiastic evolutionist, felt that he "just could not pray, since prayer was useless." But on giving up his evolution later, he came to rejoice greatly in the privilege and blessing of prayer.

Worship is the very soul of religion. In obeying the Scripture, "Draw nigh to God and He will draw nigh to thee," the very nature and spirit of worship is complied with, and God enters the soul. Worship produces strength of religious character, and this makes a truly strong people. Take away the feeling of the need of worship and the people are deprived of fellowship with God, of a love for God's Word and are robbed of a desire to be like Christ, their Lord. Deprive a people of these things and the very foundation is dug from under their civilization, their hopes and ambitions are wrecked, and they are started headlong down the road to degeneracy and ruin. Leave worship out of the education of the young, let them develop an irreligious spirit to sneer at all things holy, especially God's Word, and you have a condition where the agnostic gets the applauding crowd while the orthodox preacher gets the sneering laugh and has empty pews, and student suicide is a popular fad. Life's foundations are gone.

Christ Dethroned

All this in young life leads to the dethroning of Christ in the hearts of the young. The Ideal of a clean life is taken away. The rejectors of the miraculous element in both nature and in the Bible seem willing to tear the laurels of divinity from the crown of Christ. Fair minded evolutionists do not hesitate to admit the logical result of their philosophy. Dr. Rudolph Eucken has this to say: "If Christ is therefore not God, not the second person in the holy Trinity, then he is only a man. We can honor Him as a leader, a hero, a martyr; but we cannot bind ourselves to Him, or root ourselves in Him. We cannot submit ourselves to Him unconditionally. Much less can we make Him the center of our cult." This, no doubt, does not mean that Eucken, who so heroically defended religion, had rejected the divinity of Christ, but to show where evolution would eventually land; and he was trying to induce his fellow evolutionist to hold onto the Christ whom they had rejected as "God manifest in the flesh."

In this he is attempting the impossible; for the rejection of the divinity of Christ rejects him in toto. One cannot make Christ a hero and a model man if His divinity be rejected. Did He not claim to be the Son of God? Did He not say: "I came from my Father." . . . "I and my Father are one" (John 10:10). Was He not condemned to death because "He made Himself equal with God"? To make Him a hero yet deny His divinity would be but to glorify a deceiver. From the first resurrection morning He suffered men to worship Him, and ever since He has been the object of Christian worship. The one thing He claimed was the worship of His followers. If He was only a man like other men, it is utterly absurd to give Him any place of honor or respect. If He is not worthy of worship He is not worthy of respect. Indeed He claimed worship as a justification of His claim to deity—"immanuel, God with us." Yet the evolutionists who reject all the miraculous in the sacred Scriptures, to be consistent with themselves, must reject His divinity, which wrecks the Christian's highest source of worship.

Wrecking Our Civilization

To show that evolution would wreck Christian civilization it is only necessary to allow the orthodox evolutionists speak for themselves. Mr. Wiggam, in his *New Decalogue of Science,* (p. 34,) says: "Evolution is a bloody business, but civilization would make it a pink tea. Barbarism is the only process by which mankind has ever progressed. Civilization is the most dangerous enterprise upon which man has ever set out. For when you take man out of the hands of the bloody efficient hands of natural selection, you place him in the soft . . . but far more dangerous hands of artificial selection." Other evolutionists there are who

hold that "war always has been and always will be a great benefit to humanity," in giving occasion for the "survival of the fittest,"—which means the mastery of the cave man with the biggest stick, the nation with the biggest battalion, a Napoleon or a Kaiser fully equipped for a World War. There are many who take this view, holding that force is supreme in human progress.

But what is all this but the repudiation of the principles of our Christian civilization with her age-long upward pull. If evolution be right, then Christianity's humanitarian efforts, —the discovery of vaccination, sterilization for the prevention of malignant diseases, and the Red Cross Society with the army of trained nurses for relieving human suffering,—were all huge mistakes, and Mr. Pasteur was a criminal who should have been strangled in infancy, that the "bloody business of natural selection" might have reigned supreme.

The Christian conception of the *brotherhood of man,* and the strong helping the weak, are man's mightiest agencies for advancement and a brighter future. This by some may be thought the "survival of the fittest," but it is not evolution's "bloody business." It is the impulse of a refined Christian sentiment.

As Related to God

In the last analysis the question of evolution is its relation to God. All science harks back to an intelligent Being, the creator and designer of the universe. But intelligence is not the only dominant force in man. "Pure intelligence does not lead very far. It is limited in application and in power, and reaches only a part of man's nature. The world is unintelligible to mere intellect without God. Something more than intellect is needed before we find any satisfactory explanation of life. Real knowledge begins with self-consciousness."[1] The self has its spiritual instincts and emotions, and these are an avenue to the solution of the universe. Mr. Spencer's dictum will not suffice. Said he, in speaking of the great central facts: "Intelligence, Mind, Spirit, are but expressions of the eternal Energy from which all things proceed and which is the same that in ourselves swells up under the form of consciousness." But the world needs something more than "eternal energy." This we find in gravitation. To eternal energy Christianity adds eternal Consciousness, eternal fellowship, eternal love; and these mean an eternal Personality. Leave these out and what have we left on which a living soul can stand? In some of his writings Mr. Fitch asks the question: "Can the Church stand?" Which question he answers by saying: "Yes; if she will throw away her Bible and adopt evolution." The Bible contains the self-revelation of the Eternal Spirit in Christ Jesus; it contains the prophetic visions of the great Seers; it speaks to self-conscious man. It is the miraculous book aglow with miraculous history. All this evolution would deny; and this is just the reason Mr. Fitch would have the Church to throw away the Bible to live. When the Bible is thrown away along with it goes Christian civilization.

[1]Chancellor J. H. Kirkland, in "God and New Knowledge", p. 78.

A Conclusion Reached

The conclusions which thoughtful men reach concerning the results of evolution's effects on Christianity,—in fact on all religion—are but the logical deductions from the facts in hand. In fact, such duductions were drawn from those philosophies on which evolution is founded even before evolution became prominent. Forty years ago Mr. Neibuhr, one of Germany's ablest Christian defenders, came to this conclusion: "A Christianity after the fashion of the modern philosophers and pantheists, without a personal God, without immortality, without human individuality, without historic faith, (without a divine Christ in it) is no Christianity at all."[1] To go back half a century in this progressive age to find proof or an expression of an opinion, may seem out of date, but where can we find a more comprehensive resume of the philosophy of evolution, which thrusts its theory to the front, demanding the right-of-way in modern thought? This same unchristian theory which was thought to be but a negative philosophy back in the last century, arrays itself in scientific garbs of late and steps forth as a *positive anti-Christian* force.

That evolution is a chief agency and source of progress we do most *stoutly deny.* Dr. A. G. Kelly, Yale's teacher in the department of "Science of Society," is our scientific authority for the dictum that evolution is not primarily an agency of real progress. Said he:

"One of the common misconceptions concerning evolution is that it means progress. It mean adjustment only."[2]

Evolution is but another human attempt to place the parts of a Chinese puzzle and thereby solve the riddle of the universe. The failure is pathetic, but logical. "The world by wisdom knew not God." He must reveal Him-

[1]Fisher's "History of the Christian Church", p. 648.
[2]"Evolution of Man", p. 126.

self, by a mysterious process beyond human understanding. Let it not be forgotten that while scientific results are received most gladly by all true Christians, the hope of Christianity does not depend upon any man-made philosophy, nor stand or fall with the fancies of men. The better sentiment would gladly lay all the trophies of learning at the feet of Jesus. Science is the handmaid of the Lord and should always glorify Him. But the Christian life is not a matter of science, but a matter of *faith,* a trust in Almighty God. The hope of Christianity does not lie in some Hegelian philosophy which claims that "religion is the knowledge reached by rational processes of the finite spirit that it is infinite spirit." By faith are we saved in a manner altogether divine, and that faith is highly rational.

The noble army who do the believing and the receiving are the ones who have stood up against the invasion of all kinds of evil,—the errors of false science and philosophy, as well as of personal degeneracy. Learning alone cannot save the world; there must be the aid of a divine element received by faith and exercised by deliberate personality. There is no such thing as an "automatic salvation" in religion. Some of the most deplorable pagans known are cloistered with the great "aristocracy of intellectuals," hiding under the cover of modern science. They prefer not to be called "infidels" or "atheists" but "agnostics," a name which like charity, "hides a multitude of sins." Evolution's greatest fallacy lies in its automatic progress which would wreck the personality and responsibility of mankind and let evil men work all kinds of eniquity with greediness. It is not so much how the material world originated or got into its present shape, but the burning question is, *whither are we tending,* to a promised land, or to a pandimonium of uncurbed wickedness?

Modernism or Biblicism–Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 3—Modernism and God

THE idea of God may be said to lie at the foundation of any real religious faith. A right idea of God would, then, furnish a right basis for a right religious faith. But it has been so repeatedly, so overwhelmingly, manifested that men of themselves cannot reach a true concept of God that the fact hardly calls for repetition here. What marvelous gods men have invented! What caricatures of Deity they have believed in and worshiped! The best that some could do was to bow down to carved images, to idols of wood or stone or metal. Others have worshiped natural objects, the sun, moon, stars; or mountains, fountains, rills and rivers; or beasts of different kinds, from a sacred bull to a sacred beetle. Yet others have had abstract notions of some sort of divinity. And many who were brought up in the shining light of Christianity have forsaken the God therein revealed and gone back to their own device.

All of which combines to show us positively that the unaided human reason is utterly unable to deal with the mighty matter of the Divine Existence. And the man who (after all the complete and ludicrous failures of the ages) would arrogate to himself the mental superiority sufficient to enable him to manufacture Deity, to devise and set forth the one true concept of the one true God, would manifest a colossal conceit, to say the least. For it remains as true today as in days past, as true now as when Paul wrote it, that "the world by wisdom knew not God" (1 Cor. 1:21).

God, to be known properly, must be revealed. Yet Modernism apparently has felt no incapacity of inventing a god for itself—or of improving the one true God who is so graciously and fully revealed in the Bible. For the God of Christianity, of the New Testament, is exactly the same unchanging Divine Being as He who is revealed in the Old Testament. As, however, revelation is progressive, He is in some ways revealed more fully in the New than in the Old Testament. This is, of course, particularly so as regards His way of saving lost men through Jesus Christ His Son; and also as regards His fatherly relations to that Son. Nevertheless, the God of Christ and of the apostles is exactly the same God as the God of Abraham, of Moses, of Isaiah and of Malachi.

Yet how often have we read in late years a contrary judgment passed upon the Jehovah of the Old Testament—and so, logically and inevitably, upon the God and Father of our Lord Jesus Christ. Then, very often, the old trade of inventing gods and manufacturing deities is resumed. New gods are modernistically manufactured; or the true God as biblically revealed is improved upon, made over to fit mod-

ern evolutionary thought. We submit a few citations on some of the various lines of modern god-ology.

It is a modernistic organ, the *Christian Century* for January 3, 1924, that plainly and editorially said: "The God of the fundamentalists is one God; the God of modernists is another."

Exactly!

As to the modern critical handling of Jehovah, the God and Father of Christ, note the following: "The biblical narratives record how Jahweh of the early Hebrews was replaced by the Jahweh of the prophets, and he in turn by the Universal Father of Jesus" (Matthews, *l. c.*, p. 103).

Here, then, if language means anything, is a first god, a second god, and a third god. It is plainly asserted that one god was "replaced" by a different one, and this second by yet another. And this last one, we may interject, has been "replaced" by a variety of others modernistically manufactured. Yet of these various gods, which was, or is, the right one? Or are they all wrong, just so many false gods invented by human ingenuity? So it would seem.

Modernists largely accept the unbiblical conceit that the idea of God in the Bible grew from small beginnings to a larger and truer concept through the thinking of men. Chemosh of Moab was as real a being as was the god who thus later became developed into the true God!

According to many writers* Jehovah in the Bible is supposed at first (here following Fosdick) to be "one among many gods," "a God localized" or "geographically limited." It is even said that "the idea of God in the earliest writings of the Bible was such that few would desire to have intimate fellowship with him" (Fosdick, *l. c.*, p. 13, 15, 16, 17).

One is liable to meet such ideas almost anywhere. Thus Principal G. Galloway, in his book, *The Idea of Immortality,* says that "in early Hebrew religion, Jahveh, the covenant-God, had his abode on Sinai, and was the God (exclusively) of the land where his gospel dwelt" (p. 201).

In his work, *The Old Testament in the Light of Today* (1915), Professor Badè set forth Jahveh as a limited and national deity, a "clan god," " a petty and partisan tribal god." He was a most irascible divinity, liable to "sudden fits of anger," "distrustful of his own angry moods." And the conception is that it was from such a god as this that Jahveh "was universalized by the prophets" (p. 11, 56, 63, 69, 70, 72, 73, 76).

According to John Lewis, in his *The Old Testament in the Twentieth Century,* Jehovah was "one of the many gods" of those early times. He was a god who "dwelt in sacred trees and stones, and was found only in these sacred spots." Belief in him was not, therefore, of a monotheistic type. In fact, "belief in him carried with it no disbelief in all the other spirits and gods;" for the Hebrew religion did not deny the existence of other gods. This Yahweh (or Jehovah), whom the Hebrews had "adopted," was the deity of a sacred mountain known as Horeb. He was distinctively "the Kenite God of Horeb," this being his "original dwelling-place." The locality of this place, however, according to Lewis, is very doubtful, it being "probably (?) some volcanic peak south of the Dead Sea. . . . The God of this place was called Yahweh, and he was obviously very similar to the God of Abraham; in fact, Moses soon decided that they were one and the same."

This, by the way, is a rather astounding statement. For by this writer Abraham had already been relegated to the limbo of the fictional or mythical. "Abraham was a dim ghost" (p. 46), a "legendary" character (44), told of in the "legends of the patriarchs" (36). But perhaps this is near enough for a mind so biased that it is purblind to facts; as near as we could well expect such to come to the real truth or to even an approximation of accurate thinking (see Lewis, pp. 45, 47, 48, 57, 59, 101, 104, 124).

This local god of Horeb finally, however, became made over through the subtle processes of the Hebrew mind (and through the aid and influence of pagan peoples). "Hebrew religion absorbed certain good elements. It brought Jehovah from the lightning-riven peaks of Horeb to the green valleys and undulating hills of Palestine." Here "He presided over the peaceful operations of nature and the cycle of family experiences, instead of over the trampling of the warrior host." So we have "the national War God in a new and peaceful guise, his military panoply replaced by the habiliments of village life." Eventually there comes about "a new and loftier conception of God" (pp. 59ff., 124), whereby he is left no longer the petty, jealous, revengeful, immoral being that he was at first. He becomes, apparently, a real and righteous God—from an unreal and unrighteous one. A marvelous process surely!

Writers of this stamp appear to believe in

*See my article on The God of the Radical Criticism in BIBLE CHAMPION, October, 1922, p. 344-352.

some god. But what god is it? It is not the God revealed in the Bible. When mortal men become so wondrously wise as to be capable of sitting in judgment upon the God of heaven and earth, the true God as Biblically manifested, and to make of him no more than one of the many false gods of ancient heathenism, surely men of such advanced wisdom can have no faith at all in that petty, jealous, localized, limited Kenite god of storm and of war. What god, then, *do* such men believe in?

Very likely it is in some god of their own partial creation. For having rejected the God of the patriarchs, the prophets, the psalmists, the apostles and of Christ (all of whom believed in Jehovah, the God of the Old Testament),—having rejected Him and made of Him a mere pagan fantasy eventually worked over by prophetic imagination, such sage minds surely could never believe in Him, no matter how many additions and subtractions He might be theoretically subjected to. For it is plain to every thinking mind that an originally false god, no matter how many alterations should be made in him, ever remains a false god. A real God cannot be manufactured at will, manipulated by magic nor invented by evolutionary criticism.

Some of us are still a little old- fashioned. We yet believe in that very old book, the Bible, and in the very old God who is revealed therein. And we still think of Him as unchangable, as the Immutable One. To us He is the one true and living God. And this "mighty God, even Jehovah, hath spoken" (Ps. 50:1). He "spake in times past unto the prophets;" and later he "hath spoken unto us by (or in) His Son" (Heb. 1:1, 2). And what He hath thus spoken is true. As the Master said: "Thy word is truth" (Jn. 17:17). "And the scripture cannot be broken" (10:34).

So we take the God who is scripturally revealed to be the true God. He is a God of love and grace and salvation, as well as of all-power and all-wisdom. We can make no possible improvement in Him. Nor can any one else do so. For He is the All-perfect One. He it is who "hath loved us and hath given us everlasting consolation and a good hope through grace" (Thess. 2:16). So we rest assured in His saving love and promises. He, through His Son, will save us with an everlasting salvation.

There is nothing better!

(Article 4 is to follow)

Dr. Brent Replies to Mr. Whitney

By George Wilson Brent, D.D., Madison, New Jersey

IN A current issue of the BIBLE CHAMPION, under the heading, "The Origin of Species," Mr. Joseph Dudley Whitney makes the following claims: First, as a creationist, he presents a theory of the origin of species which he thinks will stand the test of science better than any other theory. Second, in explaining his theory, he holds that changes enough to make a new species never came little by little (as per Darwin), but if they came naturally, they came suddenly by mutations; the thing to discuss, therefore, is the possibility of those sudden changes making new species. Third, our problem is to figure out how new species arose through such mutations; they do not do so now; did they ever do so? Mr. Whitney contends that they did.

Fourth, his theory is: Instead of a multitude of mates to choose from, brother and sister matings of necessity occurred: in-and-in-breeding for generations is the origin of human races. So Mr. Whitney maintains.

Fifth, variation between parents and offspring is the starting point for a change of species. How do we get that? The mating of closely related individuals will cause variations (mutations). Continued mating with related individuals will cause such mutations to become intensified and made permanent. Hence Mr. Whitney's conclusion is that repeated in-breeding and in-breeding would stimulate variation, would intensify it after it had occurred, and would tend to make it permanent.

I have tried faithfully to reproduce Mr. Whitney's argument, and if I have misunderstood him, I hope he will point out my error. Permit me now, Mr. Editor, to show the weakness of his position and the faulty foundation of his theory.

What he has to say about rabbits, bulldogs, bloodhounds, and poodles or lapdogs may all be true. I have no occasion to dispute those statements.

However, I maintain that the case is different in respect to mankind. Man was created in the image of the Godhead (the three in one —body, soul and spirit: 1 Thess. 5:23), and was formed after His likeness—that is, supreme master of matter even as God is supreme in

spirit (Gen. 1:26-28). Therefore the in-and-in breeding for generations either before or after the Deluge, would not—indeed, could not—have originated any new species of the human race. Why not?

First, because for at least five generations, whether you count from Adam to Jared or from Cain to Lamech (who had two wives), the brother and sister in-breeding was possible and probable; hence new species ought to have developed then and there. But there is no evidence of such mutations having occurred before the Flood.

Second, creation's law was that each seed should bring forth (or reproduce) "after his kind" (Gen.7:11, 24; 2:21-23), showing that the life-germ, or "seed," is in the male. Thus, to have a new species of mankind meant the transfer of seed from the man to the woman (Jer. 21:32). Christ is "the seed of a woman," that is, a virgin, though married; which truly was "a new thing in the earth," a new creation (2 Cor. 5:17).

Now, it happened in the purpose of God that the human family from Adam to Noah should be displaced after the Flood by the races of mankind; and to that end Noah, when he was five hundred years old, received "seed," and his wife bore him three sons at one birth (Gen. 5:32), each one diverse in color: Japheth, the elder (Gen. 10:21), was like all the family from Adam, yellow; Ham (that is, burnt-face) was black; Shem, the "younger son" (Gen. 9: 18,23,24), was brown.

Hence, the origin of human races, as found in Gen. 9:18,19, upsets Mr. Whitney's hypothesis altogether; for if his view were correct other men besides Noah would have had black or brown sons, and other fathers besides Isaac would have had "red" ones too (Gen. 25:20-25, 30), and some other "seed" than Gehazi's (2 Kings 5:20-27) could have originated the white race (Lev. 13:12, 13).

Thus Mr. Whitney's theory does not agree in detail with Bible history, which teaches clearly that race-color is a God-given birthright (Acts 17:26). And, besides, the hypothesis of "in-breeding *via* relation" (even though commended by Dr. L. S. Keyser, who thinks that "isolation is a prime factor in the origin of species") is not sustained by the facts. Granting that the black man dwelt a long time in "the land of Ham," yet he always had as his companions his brown, yellow and red brethren. How then did he manage to retain his own peculiar color (Jer. 13:23)? Or, allowing that Japheth, the yellow man, settled in Asia, why did not the black, brown and red men, by mixed marriage and in-breeding, effect a change in his, or their own, color?

Again, why did not the white man and the black man in America cause a decided change in the red man's complexion by their proximity after his unknown ages of isolation? Yes, why not? Answer: Because there is not, there never was, and there never will be, any new species of the sons of Adam, "the selfish sinner," nor of the sons of Ham, the foolish idol-maker, nor of the seed of Gehazi, the bold deceiver, nor of the seed of Shem, the mutual brother of all mankind (see Gal. 3:26-28; Col. 3:8-11).

All this leads us to the conclusion that the proof that no new species of the human race have arisen is found in the Bible, and is confirmed by the fact that no new sins of humanity (1 Cor. 6:9, 10; Gal. 5:19-21) have been discovered this side of the most ancient times. We have the same old lying excuse of Adam for wrong-doing; the same old hate and murder of Cain; the same old lust, fornication and sensuality of Sodom and Gomorrah; the same old drunken and cursing spirit of Noah; the same old domestic trouble of Esau and Jacob; the same marital infidelity of Potiphar's wife; the duplicate of the religious rebellion of Ham, the father of idolatry; yes, and today there are conspiracies similar to that of Korah, Dothan and Abiram against the authority of Moses, "the servant of God." Nothing new in sin proves that there has been no change in the seed, and hence no new species of the human race—notwithstanding various theories to the contrary (Rev. 9:20, 21).

When God promised that "the seed of the woman should bruise the serpent's head," Eve, dwelling in the beautiful garden, was a virgin, though married. And as the serpent was "diverse" from all of God's other creatures, his great Conqueror of the divine promise had also to be different from "the seed of Adam;" hence Mary, our Lord's mother according to the flesh, was also a virgin, though married (Luke 1:26-34; Matt. 1:22-25).

* * *

"One of the great rewards for service is the reflex influence upon a man's own soul. While working for others we grow into the image of Christ. In losing sight of self, we are laboring for self unselfishly. It seems to be a paradox, but it is one of the greatest facts of life. The great business of every life is to grow into the stature of the fullness of the perfect life."

The Biological Status of the First and Last Adam

By Mary E. McDonough, Brookline, Massachusetts

THE time has arrived when we must seriously consider the need of revolutionizing the methods used in the presentation of vital truths, as complaints are constantly being made by thinking persons on account of the lack of positiveness in our teaching.

A celebrated mathematician who has perceived this lack recently asked, "Why may not spiritual truths be presented as clearly and positively as mathematics?" While he does not feel competent to deal with these subjects himself, yet he is confident that the theologian would be able to present his system in accordance with mathematical clearness, if his attention were called to the need.

The biologist also has discovered serious defects in our methods of imparting religious instruction. Trained carefully to classify the various forms of life coming under his observation, he perceives that, with rare exceptions, the biological principle is almost wholly ignored by our modern teachers of religion inas much as they fail clearly to differentiate between human life and the life of God.

Pastors, teachers and all Christian workers surely need to state primary truths clearly, logically, concisely, if they would reach the intellect of their hearers sufficiently to lead them to an intelligent decision.

We must admit that the biologist is correct when he says that the biological principle is almost wholly ignored in our religious instruction. It is sadly true that very few persons are able to state correctly the biological status of the first man, Adam; and this failure has resulted in much confusion throughout the religious world. Books, otherwise helpful, are regrettably at fault in this matter. They leave an incorrect impression upon the mind of the reader which discounts to a great extent the subsequent presentation of vital truths which the author desires the reader to accept. It would be interesting to tabulate the false systems, erroneous beliefs, illogical deductions, fanatical extravagancies that have resulted from the failure to place the First Adam upon the plane of life where he belongs.

Many are seeking to relegate him to the plane of animal life through a long, ever-ascending line of animal ancestors, while others consider him to be a son of God.

We need to heed the words of Dr. Frederic W. Farr when he says, in reference to the appearance of the first man, "Let us not place him so high that he could not fall or so low that he could not ascend." In other words, let us perceive the plane of life upon which the First Adam was placed by God.

This plane is easily discernible if we carefully read and devoutly believe the Bible. The words narrating the creation of man are few in number, but wonderfully significant in meaning.

We read in the first chapter of Genesis that after God had reconstructed the wrecked earth, He caused vegetable life to appear in the "dry land" which the receding waters had disclosed; and, as all animal life had perished in the cosmic cataclysm (the result of which we find recorded in Gen. 1:2), He created a new order of animals, even those of our present world. Then, as if pausing before His final act of creation, we hear Him say, "Let us make *man* in our image, after our likeness." The words that follow tell us of the execution of this marvelous decree of the Triune God. We are even permitted to follow the Creator in His magnificent work.

We read in Gen. 2:7 that the Lord God formed the body of the first man of "the dust of the ground." As the Great Chemist, He selected those elements—solids and gases—which today we know are the component parts of our physical being, and, carefully compounding them, He formed the body of the first man. Then we read that He breathed into the lifeless, but perfectly formed, body the "breath of life," which denotes the impartation of the human life principle, and man awoke to consciousness, looking into the face of His Creator.

It is quite obvious that the creation of this human life principle in no wise indicates the bestowment of the life of God; for the life of God is uncreated, i.e., eternal, and is never given to man unless he definitely chooses to receive it.

The expression "the breath of God," as often found in the Bible, does not indicate His essential life. It is used to indicate the activities of God as manifested in various ways; thus we read, "By the breath of God frost is given" (Job 37:10); "The breath of His life slays the wicked" (Isa. 11:4); "His breath kindleth coals" (Job 41:21). Therefore the breathing

of God mentioned in Gen. 2:7 simply indicates in a tender manner the potential sonship that He was conferring upon the members of the human race in creating beings with a capacity for His life and the power to choose it.

It is at this point that strict adherence to the biological principle is necessary; otherwise we start with a wrong premise and come to a wrong conclusion, with the result of dire confusion where clarity of thought is most needed.

We need carefully to distinguish between the essential life of God and the human life He created. The First Adam was upon the plane of *created* life, while the life of God is *uncreated,* self-existent.

Careful logical thinking will enable us to perceive that relationship is determined by the inherent life principle. God *created* the human life principle. The verb "create," which means "to bring into existence without pre-existing material," tells us that when God created man He brought into existence a life principle which had had no previous existence. Now God's life has no beginning and no end. It is a life that could not be created; therefore when we say that God created man, we perceive at once that God did not bestow upon man His own life, but a very different kind of life. Thus we see that Adam was not a son of God in the biological sense. He was only a potential son.

But some devout person will ask, "Is not Adam called a son of God in the third chapter of Luke?" As we examine this chapter we notice the numerous italics indicating that the word "son" is supplied by the translator; that word being found in the Greek only once in the chapter—verse twenty-three. In every other verse we simply read "of," omitting the word "son." Thus verse thirty-eight reads "who was of Enos, who was of Seth, who was of Adam, who was of God." *How* was Adam "of God"? Adam was of God through creation. God created him, and the fact of his creation proves that he was not a child or son of God; for he did not possess the life of God, which is essential to sonship.

God created Adam and Adam begat Seth. Seth begat Enos, and so on down through the ages reproduction is discovered to be the extension of creation, in that it perpetuates the human life principle created by God in the first man.

If we turn to Gal. 3:26 and John 1:12, we find the true biological sons of God indicated.

We further read in the story of man's appearance that "God created man in His image and after His likeness." Here again careful discrimination is necessary. The Eternal Son is declared to be "the *exact* representation of His very being" (Heb. 1:2, Rotherham trans.). Man was created in the image of God in a relative sense only. The Eternal Son, who is God visualized, reveals God as a personal being; in other words, a thinking, choosing, loving being, and in creating man in His image, He made him a thinking, choosing, loving being, but on the plane of created life far below that of His own life.

Man was also patterned "after His likeness." We read in the Old Testament of God appearing in human form, and we may say that God patterned the body of the First Adam after this appearance in human form; or, to be more exact, we may say that, in creating the body of the First Adam, God has patterned him after the body of Christ, the Last Adam, which was a body of dust with the possibility of glorification.

In creating human beings God did not pattern them after the angels nor did He choose to have them evolve from the brute creation; but He patterned them after His own being as visualized in the Eternal Son, Christ, the God-Man.

From the foregoing it will be seen that the status of the First Adam may be expressed as follows:

The First Adam was created upon the plane of human life, a potential child of God possessing the power of choice, which would enable him to choose the life of God and thus become an actual son. He was also created with wonderful and perfectly adjusted powers of spirit, soul and body, together with human righteousness and God-given dominion over the earthly creation.

If we clearly perceive the status of the First Adam, we shall be enabled better to appreciate and magnify God's great redemptive plan for a race of sinners, and we shall not make the mistake of thinking that redemption puts us back where Adam was before he sinned; instead, we shall see that it has made possible life on a higher plane than Adam knew when he came from the creative hand of God.

Our appropriation of the redemptive work of Christ at Calvary causes us to become children of God in the true biological sense, because we have chosen to partake of His Divine nature—His own uncreated (eternal) life.

This method of presenting fundamental truths will satisfy the biologist, as he will perceive the application of the biological principle, and it

will prove to the mathematician that religious instruction may be given with the positiveness and exactness of mathematics.

Let us now apply these principles to the consideration of the status of the Last Adam.

If an understanding of the status of the First Adam is essential to the sincere appreciation and successful presentation of Christ's redemptive work at Calvary, the correct perception of the status of the Last Adam is of vital importance in connection with the appropriation of the redemption provided. Failure to perceive the status of the Last Adam effectually prevents one from appropriating the riches of grace and glory which God has stored in Christ for us.

We read in 1 Cor. 15:45-47, "The first man Adam became a living soul (or being); the Last Adam is a life-giving spirit. The first man was of the earth, earthy; the second man is from heaven."

These simple statements prove that the Last Adam was upon a different plane from the First Adam. We have been shown that the First Adam was upon the plane of created life; but we are told in the above passage that the Last Adam was "from heaven." In other words, He was on the plane of God's life, which is uncreated, eternal; yet we know that the Last Adam lived a human life in the sight of man. How can we reconcile these seemingly contradictory statements? How could He be "from above," yet be born into the world a human being?

Because the Last Adam was a unique being, many persons deny the truth of the statements of the Bible concerning Him. Many persons place Him entirely upon the plane of human life, failing to see that thereby they betray a lack of adherence to biological principle.

If Joseph were the father of Jesus, as such persons claim, then biological law has been set aside. Otherwise how could the son of parents possessing *human* nature only bestow the life of God, which is on a higher plane?

Again, how could the son of parents possessing natures full of weakness and liability to err manifest the absolue holiness and perfection of character manifested in the Last Adam? Certainly this is wholly inexplicable according to the law of heredity.

Of course, persons who fail to understand the status of the Last Adam fail to understand His redemptive work. Many choose to ignore it altogether, and quite consistently so, if they deny the reality of sin. However, there are persons who, perceiving the need of a sin-bearer, are ready to accept the Last Adam as such; but failing to discern His status biologically considered, they illogically expect the son of sin-stained human parents to bear the sin of the human race and experience the penalty for sin, which was everlasting separation from a holy God. They do not see that a merely human sin-bearer would himself be separated from God in bearing the sin penalty, and, again, such sin-bearing would be only negative in quality so far as sonship with God is concerned.

To put it plainly: the son of Joseph with a heritage of sin-stained life, in bearing the sin of the race would be included in the totality of sinners, and thus would forever disappear from the horizon of God's holiness, and God would forever remain without the sons for whom His heart yearned.

As we study the passages of Scripture that foretell the coming into the world of the Last Adam, we find in each a curious double reference that is wholly absent in prophetical allusions to the birth of others.

In Gen. 3:15 we hear God saying to Satan, "Enmity will I put between thee and the woman, and between thy seed and her seed. He shall crush thy head, but thou shalt crush his heel" (Rotherham trans.). Here we find indicated a suffering human being who is at the same time a victorious Superhuman. We find that he is to be born of a human mother, but his act of prowess in overcoming Satan would indicate him to be more than man.

In Isaiah 7:14 we find that he is to be born of a virgin, but the name given him "Immanuel," which means "God with us," implies the union of two planes of life in one personality: —The union of God's life which is uncreated, and the created life of human beings, indicated by "us."

In Isaiah 9:6 we read, "Unto us (humanity) a child is *born*. Unto us a son is *given;*" i.e., coming from a higher plane down to us; and in the names that follow, we find a strange uniting of the two planes of life—uncreated and created life: 'His name shall be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' "

Think of the incongruity of calling the son of Joseph by these names; but how appropriate are they to one in whom the two planes of life are united!

Even in the prophecy concerning the birthplace of this unique Being we find the same double reference; for we read in Micah 5:2

concerning the babe to be born in Bethlehem of Judea, that his "goings forth have been from of old, from everlasting." Again we see the uniting of the uncreated life of God, which has no beginning, and human life, which had a definite beginning when God created the human life principle in the First Adam.

In the gospels of Matthew and Luke we read of the fulfillment of the prophecies concerning the birth of the Last Adam. In each gospel the narrative is marvelously consistent with the double reference which we have been considering. In each we see a pure, spiritually minded maiden who has received a communication from an angel, the import of which she cannot fully understand. In her perplexity she asks for information, which is given her. She is told that she is to become the mother of the long-looked-for, earnestly desired One of whom the prophets had written. She is told that there is to be no human father, but that her child be called "the Son of the Highest."

The good, upright man, to whom she was espoused and whose heart was pained because of her supposed unfaithfulness, is also given the necessary information. He is told that the child of Mary is the Son of God and that his place in the unfolding of this wonderful mystery is to care for and protect the faithful, yielded woman and her child.

Throughout the earthly life of the Last Adam we find the two planes of life always indicated. We hear Him say, "I can of mine own self do nothing," and yet, "All power (or authority) is given unto me in heaven and in earth." We see Him sitting weary and thirsty at the well, and then offering to give eternal (uncreated) life to the Samaritan woman who had come to the well with her water pots.

We see Him healing the sick, raising the dead, forgiving sins, accepting worship, and again we see Him betrayed, beaten, crucified, dying.

Who is this Unique Being? What is His status biologically considered? Surely no other than the *God-man,* "Very God of very God," who was "made flesh and dwelt among us." He is the "Word" who was "with God" and who "was God," and as such, He created the humanity that enshrouded Him. Therefore we perceive that the creation of the human life principle of the Last Adam was distinct from the creation of the First Adam.

The humanity of our Lord Jesus Christ was not the result of the reproduction of the original life principle created within the First Adam. Instead of reproduction the Lord God —the eternal "Word"—*created* the human life principle within the maternal organism of Mary, which subsequently developed according to the laws of reproduction. Hence the significance of the terms, "First man and Second man," in 1 Cor. 15:47.

Our natural inheritance is from the First man—the First Adam—; but through regeneration we partake of the life of the Last Adam and share all that He is in His glorified humanity.

Doubtless the person who has dealt somewhat superficially with the subjects that we are considering will feel that the differentiation of life principles is of little value; but the person who thinks logically and feels deeply will welcome this method of presentation of vital truths, which, as experience has demonstrated, magnifies the completeness of Christ's redemptive work and accentuates the fact of His glorified humanity.

* * *

There are still "other gosepls," and not a few, as there were in the early days, when the disciple whom Jesus loved bade his friend, "the elect lady," to beware lest, through the influence of deceivers, she or her children should lose the fruits of the teachings which they had received from him, concerning "Jesus Christ come in the flesh," and he adds, "If any cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil. deeds." On which Dean Alford concludes his note: "It would have been infinitely better for the Church now, if this command had been observed in all ages by her faithful sons." If there be modern minds that count such counsel as intolerant and contrary to the spirit of the age, let it be remembered that the higher the standard of good the more abhorrent it is of evil. Nothing in the foretold future can be more terrible than the cry of a guilty world to be hidden from "the wrath of the lamb."—*Bible League Quarterly.*

* * *

Never dare to fight God's battles with the devil's weapons, whatever they may be, and never dare do evil that good may come. The end never justifies the means. Never compromise with the world's laxity, and never snatch in your own way at what God will give you with a blessing in his own way.

—*A. C. A. Hall,* D.D.

THE SANCTUARY

The Prayer of Elijah

By Clarence Edward Macartney, D.D., Pittsburgh, Pennsylvania

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." I Kings 19:4.

ELIJAH was down, and almost out. He was one of those few men "of whom the world was not worthy." That such a man has lived makes us rejoice in our common humanity. As eloquent Wendell Phillips said over the grave of John Brown, "Men will believe more firmly in virtue now that such a man has lived and died." Carmel itself was not more rugged and more majestic than that prophet when he stood upon the mountain peak, his face flushed with the splendid victory over the howling priests of Baal.

Yet Elijah was a man of like passions with us. The lark which has sung her song at the very gate of heaven, sinks at last, wearied and voiceless into the brown furrow. The height of the crest of one wave measures the depth of the trough of the next. The next time we see Elijah, he is lying beneath a juniper tree of the desert, asking God to take away his life. After his victory over the priests of Baal, Elijah, strong in his success, girded up his loins and ran before Ahab to the entrance of Jezreel. There his enthusiasm suddenly left him; for there met him a messenger from Jezebel threatening him with death on the morrow: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." As a prophet of Jehovah in the exercise of his duties and his commissions, Elijah was attended by the power and majesty of God; but as a man, he was alone, feeble, and helpless. He had to save his own life as any other man pursued by the wrath of a wicked queen. He arose and "went for his life," and came to Beersheba, at the extreme south of the country. There he left his servant and plunged into the wilderness another day's journey. In that same wilderness where Hagar and Ishmael had wandered in their exile, Elijah held his course until the blinding heat of the desert smote him to his knees and made him seek the shade of a lone juniper tree. Not even Hagar, weeping for her son, dying of thirst beneath the shrub, was more disconsolate and wretched than Elijah as he lay beneath the juniper tree, praying for the peace of death: "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

The juniper tree is one with which most of us have at least a passing acquaintanceship. We do not need to be prophets of God, pursued by a wicked queen, before we find ourselves beneath this shrub of the desert, our face just as deep in the sand as Elijah's, and our cry just as feeble and as hopeless. As we rest, then, for a little under the shade of this friendly tree of the desert, we shall find that as we study the cause and the cure of Elijah's despondency, we are considering our own melancholy and discouragement—its cause, its cure and its sacred blessing.

This is the day in which we hear much about the influence of the mind over the body. But Elijah was one of those old-fashioned persons who preach an old gospel of the body's power over the mind. The first and most obvious cause of Elijah's dejection is his physical condition. After his race with the chariot of Ahab into Jezreel, enough to prostrate an ordinary prophet or man, Elijah had fled for his life, a hundred miles or more, to the desert of Beersheba. No wonder that he sat down beneath a juniper tree and asked for death. It was the body more than the spirit that longed for death and its rest. Very often the seat of our trouble is the body and not the mind.

We have driven the body from Samaria clear to Beer-sheba, and when the water is spent in the bottle, and the body collapses under the juniper tree, the mind and the spirit fall with the body,and the whole man goes down in the general collapse.

It is a fair sight to see the spirit rise above the weakness of the flesh; to see a heavenly disposition give beauty to a marred face, and

to behold the soul struggling to free herself from the house of clay. This makes us believe that God is a reality and that love is immortal. Yet none of us dare scorn the close fellowship of body and of spirit, and we owe it to our souls to keep the body in repair.

That Elijah's distress was in part due to the body we know from the remedy applied. He lay down and slept. God gave His beloved sleep. Before He gave him the vision of His glory and new prophecies to utter, He refreshed him with sleep. That night's sleep in the desert's solicitude did for Elijah what it has done for all weary and worn and discouraged souls; what it did for Peter in the dungeon and for Jesus on the lake of Galilee: it charmed his care and healed his spirit. For so He giveth His beloved sleep.

> "Sleep that knits up the ravell'd sleave of care,
> The death of each day's life, sore labor's bath,
> Balm of hurt minds, great nature's second course,
> Chief nourisher in life's feast."

Another case of Elijah's dejection was a sense of failure and a feeling of loneliness. He had reason to think that he had failed and to feel that he was forsaken. This is the meaning of his cry, "It is enough; take away my life; for I am not better than my fathers." Only a few days before, Elijah must have thought that he *was* better than his fathers. For God had worked great miracles through him. He had prayed and it rained not. He prayed again and the heaven gave rain and the earth brought forth her fruit. He had been granted a wonderful victory over the prophets of Baal. He thought that he had overthrown idolatry and converted all Israel. But the same day he must flee out of the country. After all his work, he must confess that he is no better than his fathers; than Samuel and Nathan and David, and all the men of God who had striven for the worship of Jehovah.

In the lives of the great men who have toiled for the true and lasting greatness of righteousness in themselves and in their fellows, we hear very often this note of defeat and failure. "The characteristic of waning life," writes Dean Farrar, "is disenchantment, a sense of inexorable weariness, a sense of inevitable disappointment. We trace it in Elijah, and John the Baptist; we trace it in Marcus Aurelius; we trace it in Francis of Assisi; we trace it in Roger Bacon; we trace it in Luther. All in vain. We have lived, humanly speaking, to little or no purpose. We are not better than our fathers. "Art thou he that should come, or do we look for another? " They thought that they had failed, but this was because the desert and the juniper tree was a poor place for vision.

In our lives, the sense of failure often weighs heavily upon us. We have striven hard, but the end is not in sight. We have battled hard with the besetting sin, but it always comes back to vex us again. Or we grow discouraged in our work for God and the truth. The world is handed over to thieves and rascals; the church is without life and zeal, and the Cross of Jesus seems to have lost its power. When we are in that frame of mind we need the cure of Elijah. God first of all told him to get to his work. "What dost thou here, Elijah?" Elijah made some reply about his former zeal for Jehovah, but this inquiry of God touched his pride and brought back his old faith. Other men might go into the desert and bewail the evil of the times, but God almost wonders that Elijah would be found thus engaged. "What doest *thou* here, Elijah?" Are there no idolaters left in Israel, no sins of kings to rebuke, that you have retired to this desert where only the beasts can hear your voice?

The best cure for Elijah was a summons to work for God, to anoint Jehu king over Israel and Hazael king over Syria. And the best cure for us when we find ourselves beneath the juniper tree, is to take up once more the task we have deserted, present a solid front to sin, and with prayer and patience work out our own salvation. As we work, we need to remember that it is God's battle and God's world. It was foolish presumption for Elijah to despair of the world as if it were his own, and would fall the moment he ceased to support it. God very gently taught him this when He told him to anoint Elisha, a nameless plow-boy, in his stead. Elijah had done a mighty work and God could use him in the world. But God's work in the world depended neither upon Elijah nor Elisha, for "God doth not need either man's work or his own gifts. Who best bear his mild yoke, they serve him best."

John Keble used to say, "When you are quite despondent, the best way is to go out and do something kind to somebody." This is a medicine that never fails to cure. To test it, try it. Your visit to the sick, the bereaved, the disheartened and the lonely, will kindle fires of love and hope upon your own desolate hearth. Christ was faithful and cheerful, and one reason was that He "went about doing good." Imprison your self with your sorrow, and life will be a gloomy bondage.

The last thing that anyone should do is to form opinions of life, of God, of self, and especially of one's fellow-man at these moments

of depression. Mariners wait for the stars and sun to reappear before they take their reckoning. Tyndale tells how he suffered from melancholy due to an oppression in his chest. Then all seemed dark and dismal. But he was very careful, he said, to discard any opinions he might have formed during that period of depression. There may come moods of depression for which there is no human accounting. It is the pathos of the human soul. "Why art thou cast down, O my soul?" asked the Psalmist of his soul, for he was not able to locate the seat of his disheartenment. Such moments may come to all. When they do come, remember that this is part of our earthly trial and probation. Even Jesus drank the same cup. Whether it leave us or not, in the midst of our trial, we can play the man and the Christian. The last sentence in the last letter of heroic Martin Luther reads thus: "Wait on the Lord."

Elijah felt himself foresaken. Loneliness brings despair. Sages have found charms in the face of solitudes, but none in the face of loneliness. He thought that he was sole worshipper of God in Israel, and that even God had forsaken him. Here he drank of that bitter cup which has been pressed to the lips of God's greatest servants. Lonely Luther, in his old age, feeling that his work had been in vain, and seeking for death. Lonely Job, clinging to his faith in God, yet sick and desolate on his ash-heap. Lonely David, who once sang, "The Lord is my shepherd" now crying "Why art thou far from helping me?" Lonely Paul in his dungeon: "All they of Asia have turned from me. Only Luke is with me." Lonely John the Baptist, the second Elijah, forsaken in his dungeon by the Dead Sea, and sending to Jesus whom he had hailed as the Lamb of God, his message of doubt, "Art Thou He that should come, or do we look for another?" Lonely Jesus on His Cross, about the ninth hour crying out, "My God, why hast Thou forsaken me?"

These all went down into the valley of this shadow of loneliness. Yet God had not forsaken them, although for a moment He had hid His face from them. After telling His disciples that they would forsake Him, Jesus said, "And yet I am not alone, for the Father is with me." When Christian was passing through the Valley of the Shadow of Death, he thought he heard the voice of a man before him saying, "Though I walk through the valley, I will fear no evil." The Christian was glad, for he knew that there were others who feared God in the same valley.

Elijah though that he was alone; but God showed him that he had seven thousand companions, men who had not bowed the knee to Baal. It matters not how dark our valley, how sore our trial, others are in the same valley. And even if there were none with you, you are not alone, for the Father is with you.

Elijah knew much of God before he went into the desert. But there he learned more of God. He saw attributes of God that he had never seen before. He had known the God of majesty, the God of thunder and thick cloud, shaking the earth with His wonders. But now he was to learn something of God's love and gentleness. He was to find out that "even as a father pitieth his children, so the Lord pitieth them that fear Him." This was the God who knew that Elijah was dust and remembered his frame: a God who gave his beloved sleep and spread for him a table in the wilderness. The rocks were rent with the wind; but God was not in the wind. The earth trembled, but God was not in the earthquake. The mountain burned with the fire, but God was not in the fire; and after the fire, a still small voice.

God at times speaks in the fire and the whirlwind, and now, as then, it is a dreadful thing to fall into the hand of the Living God, for our God is a consuming fire. But God speaks in other accents, in the still small voice, even as a mother stills her child. You know and admire some friend; are pleased with his humor, attracted by his intelligence.

You have long acquaintanceship with him, and think that you know him well. But one day there comes the shadow of sorrow or of sickness. That friend comes to you and reveals himself in a new light, and you see a gentleness and sympathy and a nobility there you never saw before. So God is best seen in the shadow. Beneath the juniper tree He reveals Himself to you as the loving Father and God. The night had to fall before these stars could shine. Rise, then, from under this juniper tree of sorrow, or sin, or discouragement, and with new strength and new hope, go on your way.

We are not alone, for Jesus, who is touched with a feeling of our infirmities, is at our side. If we but wait upon our God, He will put a new song in our mouth, and with God's help, we shall go forward into life, ever ready to display, like that storm-tossed Ulysses of whom Homer and Tennyson sang,

"One equal temper of heroic hearts,
Made weak by time and fate, but strong in will.
To strive, to seek, to find, and not to yield."

I reflect upon what I have just been saying

about the still small voice and conclude that as a thought it is true God has His manners of gentleness, and that as in nature the great storms and convulsions do less to change the face of the earth than the gentle lapping of the waves and the gentle unfolding of the petals and the buds, so in the moral world, the still small voice of love and kindness may effectuate greater things than the display of wrath and judgment. All this is true.

But I am not sure that Elijah had all that we now read into the narrative. To him I think the still small voice was the voice that let him know again that there was a God and that God had not forsaken him or his people. Have we not heard it, that still small voice? Have we not been waiting, waiting, hoping for some great revelation of life and work and then all was saved again because we heard God speak? We know more than that God is, and that He is love, that He is wisdom, that He is Father and Redeemer.

Yet, thanked be unto God, Elijah, manic-depressive at the mount of the visions of Horeb's naked top, was not the only servant of God, nor the only believer who has heard that voice. Since the words of previous have ceased, after thunderings of sorrow have shaken us, after fires of pain and judgment have burned us, when the heart seemed brass and God not to be of hearing, then a heartfelt prayer we have caught once more the blessed accents of His voice and the joy and strength of life came back to us. When the storms come upon you, when the hour of life's maximum oppression you, when fears unduly handle within you, then ask God to speak. "Speak, Lord, for Thy servant heareth."

> "Breathe through the heats of our desire
> Thy coolness and Thy balm;
> Let sense be dumb, let flesh retire;
> Speak through the earthquake, wind and fire,
> O still small voice of calm."

When your Kairos lay dying in the house in Edinburgh, weary of his long hard battle he said: "I become solemn and take my portion of all the Comforts of your precious Testament concerning the abundance of their present, their without any mutable change to the evangel of Jesus Christ. I may end my battle, for as the world is weary of me, so am I of it. I do not mean that hours like yesterday of Kairos we are to conclude that we have to the Kingdom of Jesus Christ had suffered eclipse. No, no, not that. But the old man is weary of the hard warfare and longs for his discharge, realising that the battle is the Lord's, and that He has seven thousand more prophets and agencies through which he can work His sovereign will.

Elijah must have realised that when he saw his prophetic pessimism about the desolation of Elisha. God never gives the lie. Frederick William Faber's grand hymn will burst up the fount and assurance which are the privilege of all those who put their trust in the God of Israel:

> O it is hard to work for God,
> To rise and take His part
> Upon this battlefield of earth,
> And not unmanned lose heart.
>
> We know it must be wickedness
> At length to cease to fight,
> And that the only way to win
> Is never to give in.
>
> Yet how we long for quietness,
> To hide us from the blast
> Of angry men, when all the powers
> Of hell are massed against.
>
> To lay these limbs so sore tired
> Down in the dust to rest,
> And weep to Jesus as to one
> Who loves us at our best.
>
> It seems, good, good seems to change
> To ill with greatest ease;
> And worst of all, the good with good
> Is at cross-purposes.
>
> For God is other than we think;
> His ways are far above
> Far beyond reason's height and reached
> Only by childlike love.
>
> Workman of God, O lose not heart,
> But learn what God is like
> And in the darkest battlefield
> Thou shalt know where to strike.
> Thrice blest is he to whom is given
> The instinct that can tell
> That God is on the field when He
> Is most invisible.
>
> Blest too is he who can divine
> Where real right doth lie,
> And dares to take the side that seems
> Wrong to man's blindfold eye.
>
> For right is right, since God is God;
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin.

* * *

A century and a half—our world, our manners, our habits have seen many changes in that time. The candle has given place to the electric light, the pony-trap and coach to the automobile and transcontinental express. But one thing has stayed unaltered—Christmas. For Christmas is a day of the heart, not the mind. It is a day of friendliness, memory of the Great Friend—a day of remembrance, a day of giving. So this season may we wish for you a good old-fashioned Merry Christmas in all the meaning of that phrase—and then we know you'll have a happy New Year.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Man's Eternal Resources

2 Corinthians 8:9-15

MAN'S sufficiency is of God. Jesus warns all against seeking lower riches, but "not rich toward God" (Luke 12:21). The animal nature of man feels no need of spiritual riches. Some are satisfied with ragtime and jazz, not desiring the supernal melodies of the oratorio. The spiritually minded trust in the promise, "My grace is sufficient for thee."

Our Puritan Fathers and Mothers found their resources in God. So they braved the stormy Atlantic and the cruel shores of New England. George Washington drew upon the eternal resources at Valley Forge, upon his knees. Abraham Lincoln found his sufficiency in God during all the awful years of the Civil War. In 1656 Oliver Cromwell told his parliament, "If you wish to make God's will done on earth, sing Luther's Psalm, 'God is our refuge.' "

The philosophy of this truth is that God is working out in us personally His own plan for us and for the world. He has identified Himself with humanity in Jesus Christ, His Son. He has taken up our cause and made it His own. In the struggle of right against wrong He has put all His resources into the campaign, and staked all His honor in unlimited promises. "Jesus, though rich, for our sakes became poor; that we through His poverty might be rich." God's resources are man's in this warfare.

God does not foster indolence by deluging us with help and riches. We must do our part; and He will supplement our efforts with His. The struggle is good for us. The brilliancy of the butterfly is increased by its struggle to get out of the cocoon. The Royal Father of the Black Prince watched the son fight a desperate battle, and refused to send him reinforcements, that the glory might be his. But he was ready to help, if needed. So "God stands amid the shadows, keeping watch above His own."

Peter asked Jesus, "What shall we have?" And Jesus answered, "Everyone that hath left houses or lands for my sake, shall receive a hundredfold and shall inherit life eternal." Ps. 50:10.

Jesus helps those tempted, if they have faith and the will to do. In Africa, Dwesula, a Zulu, was a Christian. On Sundays he would put off his skin apron, and don clothes. On Monday he would return to his beer pots and heathen customs. Two years before he died he cut loose from everything that was not Christian. He joined the Church of the American Mission at Unzumbe. God's grace was sufficient. It is sufficient for Americans that still indulge in sin, though professing Christ. The clean life can be lived.

Small troubles sometimes break the spirit of the weak and selfish. Some sour on life, because they cannot get their way; and in old age they are likely to be grouches. Others bear terrible trials, and yet are radiant; and old age finds them mature and mellow, the joy of their friends. Their strength is from God. The fire secretly fed by oil, cannot be put out. We never can exhaust the eternal resources, nor dip the ocean dry.

Though poor in this world's goods, we may mak many rich. (2 Cor. 6:10) "Be not weary in we doing." Before Dwesula died, he called together h whole tribe, and besought them to become Chri tians. His words were backed by his life. Withi a year there was a marvelous turning to Chris Thirty leading men cut off their head rings, washe off the grease, and put on Christian apparel. The said, "It is Dwesula's God we worship." We ma be rich in "good works" (1 Tim. 6:18).

Twofold Immorality

Revelation 14:13

GOD has given man a twofold immortality. H has an immortal personality; and he may rende to God and man an immortal service. When he shuf fles off this mortal coil," he enters into the perfec estate, the imago, of blissful immortality; and "hi works do follow with him." Thus he has a sub jective and an objective immortality. More tha this he has both of these for both worlds.

Personal immortality was affirmed and prove by Jesus, "Who brought life and immortality to light in His Gospel" and in His resurrection.

Many would like to believe in the annihilation of the soul. An African chief had slain man victims. He said, "There is no life after the death of the body. There cannot be. There must not be." This same truth meets many in Christian lands. We begin our immortality in the life of the body; and there is no break in its continuity, only an intensification.

Good people, whose spirit is like the Spirit of Jesus, find in this truth of immortality the greatest inspiration of life. No matter what may happen in this life, however discouraging, another life hereafter will set it right. Time at the longest is short compared with eternity. If we live the best possible life while in the flesh, then this will burst forth, as the bud bursts into the blossom. Our ideals will be realized. Conditions will be the best possible. Incipient beauty of character will be glorified; and the earthy will become heavenly. "All that is mortal will be swallowed up in life."

If there were no immortality then this life would be a monstrosity. If God is sovereign and almighty, then he would be unjust. The worst people are often the most prosperous and enjoy their illgotten gains, with conscience asleep. Some of the finest lives are cut off in youth, or in the prime of life. The only apology for God is that He is not done with us yet, when the body dies; and He will abundantly justify Himself in our case, after our work is done on earth. Jesus was treated cruelly on earth; but "for the joy set before Him, endured the Cross, despising shame, and is now at God's right hand." As it was with Him, so it will be with those that have His Spirit.

Living a Christlike personality, man finds the greatest satisfaction in doing good to others. We can invest our life in immortal deeds of kindness. No effort to help others can ever be lost. Such liv-

ing deeds are seeds of a good that can never die. Heaven will be full of the fruits of the children of God, started while they were in the mortal flesh. The very atmosphere of Heaven is the infinite development of the spirit of love, germinating in our souls on earth. Thus we lay up treasures imperishable in Heaven. Our objective immortality will be a part of the subjective immortality of our friends, whom we have made better and happier in their need-time.

Some that live in palatial homes on earth, will have only shacks in Heaven, if they even get a building site. God will make the best of all that we send up for Him to use; but what can be done for those that spend life on earth merely for their own pleasure and profit? Sacrifice for the good of others is what counts in the spirit life. Living a Christlike life, we shall have "an inheritance incorruptible. 2 Cor. 5:1.

The Mind of Christ

Matthew 8:14-17

JESUS was "fairest among thousands, altogether lovely." The secret of His winsome loveliness was this, that He lived for others. He might have displayed the power and wisdom of God, and yet not have touched the hearts of men, nor exerted any influence to lift them to a higher plane. But He lived as the incarnation of God, Who is the infinite benefactor of humanity. As such He went about doing good. "He took our infirmities and bore our diseases."

Jesus always refused to use His miraculous powers to show His greatness, or prove His divinity. This was one of His temptations. The most of the time He did just what we all may do. Thus we may have the mind of Christ day by day, and walk in His steps. He taught this sacred truth that greatness comes through service. John 13:12.

Jesus is doing infinitely more for the human race today than in the days of His flesh. Then His life was restricted, living as one of us. Now by His Spirit He is everywhere present, and working through countless millions of His followers, animated by His love. His great work is the healing of sin-sick souls, and giving them spiritual health. This is the greatest of all miracles. "Thy touch has still its ancient power."

Jesus did not need to become man in order to understand man. He took our nature that He might reveal the true nature of a man, that He might show the love and truth of God, that He might win man to the higher life. The Moravian missionaries that went among the Kaffirs of Africa, sold themselves into slavery in order to get in touch with them. So they learned Christ.

Florence Nightingale took upon herself the distress of the Crimean War, and bore the wounds and diseases of the soldiers. She showed the mind of the Master; and she won the eternal devotion of those to whom she ministered. In the wards they kissed her shadow as she passed, and were content. Long afterwards a group of officers from the war took a secret ballot for the one that did the most good and won the greatest glory in the war; and every ballot had the name of Florence Nightingale. Her life is also seen today, as it is perpetuated in the Red Cross Society.

The Spirit of God bestows upon us the spirit of Christ. "Thanks be to God for His unspeakable gift." Abandoning ourselves without restraint and without regard for temporal consequences, the love of God floods our hearts to overflowing, and His Spirit takes the fullest possession. Then it is easy, involuntary that we love God and love to do good and love God's children. "He that loveth is born of God." "By this shall all men know that ye are my disciples, if ye have love one for another." "Inasmuch as ye do it to one of these least, ye do it to me."

The Coronation of Man

Philippians 3:17-21

WHEN Jesus was born in Bethlehem, Humanity received its divine coronation. The Creator put upon man His own impress, with power to rise to unlimited prominence. Man failed to make the most of his possibilities, and degraded his regal life. God was wounded in His only vulnerable point, in His mortal children of earth. But He was wise and loving enough to remedy His loss and make a glorious achievement grow out of this seeming failure. Man made for dominion must be eventually crowned.

Man was deceived by the great Adversary, and fell far short of God's glory. So God took upon Himself, in the person of His Son, Jesus Christ, human nature, born of woman, born under the law. Jesus was born in Bethlehem, grew up in Nazareth, fulfilled all righteousness, sanctified Himself, chose the mission of truth and love, and died the just for the unjust. He arose from the dead, and ascended to the Father, having made humanity perfect at every stage, in His own person. The Incarnation of the Divine was the coronation of the human.

"He came unto His own. but His own received Him not." The world has never accepted the kingship of Jesus, though honoring Him as a good man. The Jews rejected their Messiah, the Restorer of Humanity. The last hundred years He has been coming to His own. Atheism can no longer be galvanized into seeming life. Infidelity has died of overstrain. Manhood has risen in Christian lands; and everywhere Jesus is hailed as Saviour and Lord. Six hundred millions now acknowledge the kingship of Jesus Christ. The day is fast approaching when the "glory of the Lord shall cover the earth, as the waters cover the deep," and when "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father." Then shall come the public coronation of Humanity, before the whole world and the angels of God.

Jesus Christ in the heart and life of man will prepare him for his personal coronation with Christ. Man shall be crowned as man. Ps. 8.

The children of kings are trained from infancy to live as such. The Prince of Wales has been in special training to succeed his Father, George V. So Christ is training man, individual man, for his coronation, side by side with Christ. The Spirit of God indwells in our soul that He may make us Christlike, sharing the glory of the divine life, "partakers of the divine nature." "We look for the Saviour, the Lord Jesus Christ, Who will fashion anew this body of our humiliation that it may be conformed to the body of His Glory."

"I am glorified in them" (John 17:10). This is the amazing triumph of Christ, that He is glorified in His followers. The stupendous miracle of grace is transforming sinful man into such radiant purity and glory that He is a part of the Coronation of Christ, a part of His glory. John 17:22; 1 John 3:2; Isaiah 53:11.

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

XII

Wanda Tries to Divert the Shackles

She was about to designate herself as exceedingly wicked to surmise such evil. ..And then that intuitive sense, which some people possess, especially keen, high-strung women, insisted that there was no mistake.

FOR a while again, Wanda was puzzled. She began to believe that her suspicions were unfounded. As she reflected soberly, what right had she to theorize because Otie and Guy were exceptionally good friends that there was evil in their friendship? She was about to designate herself as exceedingly wicked to surmise such evil. And then that intuitive sense, which some people possess, especially keenly, high-strung women, insisted that there was no mistake. That Otie and Guy were gone, even though starting in opposite directions influenced her thinking. A scandal was possible, yea, even probable, and evidently she was the only one who suspicioned. She would follow the pair, satisfy her mind that all was right, or if her worst fears were confirmed, she would try to prevent the evil before it was too late!

So she inquired of Mrs. Nelson the address of Otie's city friend, saying that she was making a trip to Cleveland, and would call on the girl before she came back. And then, with mingled feelings of doing a foolish thing and engaged in a righteous pilgrimage, she set out for the city.

By the time she reached Cleveland, she had beguiled herself into a panic of fear. So much was she concerned, that she took a cab from the station and was driven at once to the home of Otie's friend.

A kindly, pleasant-faced maid opend the door at Wanda's ring. To her inquiry she volunteered the information that no one was at home.

"No great difference," reassured Wanda. "I only wanted to know if Otie Nelson is here yet. I just came up from Warburton, her home, and told her mother I would call on her."

The maid looked perplexed, then the perplexity changed to alarm. "Otie Nelson?" she gasped. "Why Miss Nelson went home two days ago!"

For a moment, Wanda swayed faintly; and then the need for instant action gave her cool courage.

"Otie had not reached home when I left four hours ago," she said, reflectively. "Something must have happened to her."

The maid grew white. "I wish Bessie was here," she said. "But Bessie and her mother left for Chicago a short time ago. What shall I do?"

The plan of action opened before Wanda immediately. "Where is your phone?" she asked.

The girl closed the door and led Wanda to the phone. "I must not alarm her mother unnecessarily," she explained to the maid, as she took down the receiver. "Give me Western Union, please," she directed.

A pause. "Is this Western Union?" she inquired. Being assured that it was, she continued: "Message to send: 'Mr. Peyton Harker: Warburton, Is Otie Nelson home yet? Inquire without alarming her mother. Wire me immediately. Wanda Reese.' Please send at once, and phone answer to me here." She added their address and phone number, and turned to the girl.

"What do you think has happened?" the

girl inquired.

"Really, I do not know. I hope for the best; but the situation is puzzling. You do not remember that Miss Nelson spoke of any possible destination other than home when she left?"

"Not that I heard. She might have said something to Bessie. But Bessie and her mother thought she went home, for they were wondering last night why she had not wired when she arrived there, as she promised to."

Realizing that every moment was precious, Wanda decided to take other steps while awaiting a reply to her telegram.

"Do you know what station Bessie started from, and what train she would take?" she asked the maid who stood irresolute, glad of the presence of this keen stranger.

"She went to the union station, but I do not know what train she would take," replied the maid.

"Nor what road?" insisted Wanda.

"No;" was the response.

"About what time did she go?"

"They left here at eleven this forenoon."

Wanda turned to the telephone again, and in a moment had Information at the Union Station.

"What train for Chicago leaves shortly after eleven in the forenoon?" she inquired.

"Number twenty-three on the New York Central, leaves at 11:59" was the response.

"Very well, thank you," replied Wanda, as she hung up the receiver and turned again to the maid. The girl had pulled up an easy chair, and insisted that Wanda should rest until they decided upon the next move.

Wanda thanked the maid, and took the chair. Apparently there was nothing to do but await Harker's reply. Wanda took time to go carefully over the situation. Then, another question arose. She turned again to the maid.

"Do you know what station Miss Nelson started from?" she asked.

"James said he took her to the Eculid Avenue station," was the response.

"Who is James?" asked Wanda, alertly.

"James is our chauffeur," the maid answered.

"Did Bessie go to the Station with her?" asked Wanda, sensing a clue.

"No; Miss Nelson insisted on going alone."

"You are sure she went to the Euclid Station?" insisted Wanda. This was disquieting news for the Euclid Station was a Pennsylvania point exclusively while Warburton was on another line. Of course Otie might have gone through Columbus, but that would have been out of her way.

"James said the Euclid," insisted the maid.

"Where is James?" was Wanda's next question.

"He took Bessie and her mother to the station, and then was to drive out to the country to visit his sister for a few days."

"Do you know where his sister lives?"

"No."

"It is plain we can get nothing out of James, then?" said Wanda. The maid agreed.

Just then the phone bell rang. Wanda took down the receiver. The maid watched her wondering and curious. But, even now a thought came to Wanda. "What is your name?" she asked the maid. "Mary Jones did you say?"

A few preliminary words and then the voice over the instrument said, "A reply to your message. Are you ready?"

"Go ahead," commanded Wanda.

"Warburton, 2:20 P. M. Miss Wanda Reese. Otie not home. What? Peyton Harker."

Without waiting, Wanda again called up Information at the Station and got a connection with the telegraph there, forwarding a message to Train number 23 to be handed on at first station to be reached after the message was sent:

"Bessie Wilson, Train 23: Otie Nelson did not go home. Any suspicions? Mary Jones."

Another wait. Then, finally the reply came back:

"Mary Jones: Have no idea. Wire us news at Hotel Atlantic. Bessie Wilson."

With trembling hands, Wanda hung up the receiver. So far as any definite result was concerned, the time had been lost. However, she had gotten herself in hand, and was able to think and plan coherently. Besides, there might be something definite in the Euclid clue. She turned to the telephone again after inquiring what time Otie left for her train. But her inquiry at the station left her in a dilemma: either Otie had taken the 8:08 train for Columbus, or the 8:10 one to Pittsburgh. That much seemed quite clear.

At the possibility of the Columbus destination, Wanda's heart sank. Guy had gone to Cincinnati. Could he not meet Otie at Columbus, or she go on from there to Cincinnati and meet him? She set her jaw stubbornly. She would go to Columbus, and trust that in some unexpected way she would be able to stumble upon a clue. She would overhaul Otie: some

way, a course would open to save her!

Explaining such details as she thought best to the girl, she got away, caught a trolley car at the corner, and was soon at the Euclid Station. A train for Columbus would leave at 3:15. She got in line for a ticket; and then, when only two person were ahead of her, she stepped out of the line and went to the bulletin board. Her busy mind had eliminated the Columbus possibility. The next train for Pittsburgh would leave at 5:10. That was the train she would take. She sat down in the waiting-room, and went over the ground again.

"Columbus is too near," she mused. "Neither of them would run the risk of being seen that close home. Warburton people are in Columbus every day, and they would stay away from there. Pittsburgh is the only logical place. They have two days the start, and there is small chance for me to overhaul them; but I must not give up. I shall go to Pittsburgh at once."

There was no longer any doubt in her mind that the two were guilty of evil plans. Otie's disappearance was proof enough that she was intent on some surreptitious escapade. What if she were too late? What if the two had escaped? Her heart sank. But, some way she determined to save the girl. She had to!

She was surprised that the minutes flew by so swiftly, and that it came time to leave. She had been so busy laying plans, and forming her course of action that the delay had not worried her. But once on the train, she became very concerned. The progress was tedious. To while away the time she determined to try to gain a possible clue from the conductor. But this brought no results as he knew nothing about the train Otie must have taken. However the conversation did help to shorten the time. After what appeared to be a month of long drawn-out agony, her train stopped in the train-shed at Pittsburgh. As she came back towards the gates, the black smoke from two giant locomotives spiralled upward into the night-framed sky like the twin dragons of some fairy-tale guarding the entrance to the building.

* * *

"Layman," writing in *The Religious Herald,* says that the ineffective preachers are the following: (1) The preacher who will not work, (2) the preacher who lectures on secular themes; (3) the fault-finding preacher; (4) the preacher who tries to be funny; (5) the preacher who wants to show off.

Service and Sacrifice

Sacrifice is shot through life like a crimson thread through the web. The lesson of it all is that a life will be judged not by what it gets but by what it gives, not by income but by output, not by possessions but by service. It comes both as warning and as inspiration to the sheltered classes, the classes of privilege that in honor they are bound to offer service in only in part payment of their privilege. Could we trace the history of our smallest commodity, necessities and luxuries alike, we would read a story of danger encountered and enemies overcome more thrilling than the subject of any bard's ballad. If we stopped to think what the least of our possessions represents of human toil and suffering, we would be filled with the wonder of life.

We live by the blood of the men who go in the jeopardy of life. Our appreciation of the ghastly sacrifices by land and sea joyfully made to protect our freedom should quicken our imagination to appreciate the heroism of common life. We are bound up in a brotherhood of sacrifice and service. We will be unworthy of all that our heroic dead have saved for us if we lose the conception of life as held for public ends. All our social selfishness and cruelties are due to a lack of imaginative insight, for which today there is no excuse.

—*Hugh Black.*

* * *

God's Method

I conceive that if an uninspired historian had been left to depict the beginnings of the Christian Church, we should have had plenty of particulars about its organization, plenty of statistics, and a *very* elaborate essay on the moral condition of the ancient world; in short a mass of accessory details; but a very dim and nebulous portraiture of the chief actors in the blessed enterprise: a great deal more background than foreground! How superior is God's method of drafting history! Instead of a formal chronicle of the infant church as such, we are presented with the acts of the apostles, with a sketch of Peter's foundation laying and Paul's missionary architecture which fixes our attention on the living stones of the Temple, and interweaves the history of the structure itself with that of the master-builders. And what an arresting tale it is!

—*Bible League Quarterly.*

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

A Modernist's Way

OF COURSE, many of us in this country know that Canon B. H. Streeter, the author and compiler of a number of books, is a Modernist—perhaps not as radical as some others, but a Modernist nevertheless. Last summer some parties invited him to visit China and deliver a series of addresses at various places on the mission fields. Just who had the authority to invite a liberalist to give such a series of lectures does not seem to be very clear.

When it was known that he was invited and that he had arrived, some of the Fundamentalists got busy, and asked pointedly who was responsible for his being there. Some one also pointed out and printed in some of the Chinese newspapers samples of the liberalistic teaching of the Canon, as they appeared in some of his books. These citations prove clearly enough that his position is that of Modernism. His declarations in his books are certainly adapted to stir controversy in the church, and to arouse opposition from the evangelical group. Any writer ought to know that such statements as he made would not and could not go unchallenged. Therefore he himself was primarily responsible for stirring controversy.

Well, let us note the strange "way" of the Modernist. Upon the Canon's arrival in China, he was challenged to a public debate on the following question:

"*Resolved,* That Modernism is of a Satanic origin, and that its aim is to undermine the true faith which was once and for all delivered to the saints."

The writer of this editorial is frank to say that he does not think the proposition was as felicitously stated as it might have been. The wording would at once be condemned as too drastic and one-sided for a debate. Perhaps it might have been put into something like this form: "*Resolved,* That Modernism is subversive of the true Christian faith as it was once for all delivered unto the saints."

But the salient point is that Canon Streeter did not object to the form of the proposition, but brusquely declined to engage in any debate. The following is an exact copy of his reply to his challenger, Rev. Edgar E. Strother:

"Dear Sir, I believe that public controversy between Christians does grievous harm to the cause of true Religion. I am not, therefore, prepared to take part in a debate on Modernism such as is suggested in the letter in the newspapers to which you refer me."

There is evidently a good deal of judicial blindness in the camp of the Modernists. Canon Streeter declared that he believed "public controversy between Christians" to be harmful to the cause of true religion. Yet he provoked that very controversy by his "public" writings! Surely books that have been extensively advertised and perhaps widely circulated (for we have known of the Canon's books for a good many years) must be regarded as of a "public" character. Had Canon Streeter not published his modernistic views, there would have been no occasion whatever for a public controversy, or any other kind of a controversy, with evangelical believers. This is a remarkable erraticism—we hardly know how else to call it—with the Modernists, that they are constantly stirring controversy by their controversial writings, and yet they do not want to engage in controversy! They think that "public controversy between Christians does grievous harm to the cause of true religion." We wish that some one who is more acute than the present writer would analyze the inside status of minds that are capable of functioning in so inconsistent a way, and yet make such great claims for intellectuality and scholarship. Both the intellectual and ethical conditions and processes of such minds are a puzzle to us.

To show that Canon Streeter himself initiated the controversy, we will cite a few quotations from his works as they are given in a tract which lies before us and which we will name further on in this article. Of course, there is a kind of a disguised manner of expression—another characteristic of Modernism—but the person who is posted can read the plain intimations between the lines. Let us attend to the Canon's statements:

"The Christian is aware that the infallibility of the historical records of the life of Christ is questioned by the majority of competent scholars."

When Canon Streeter says "the majority of competent scholars," he certainly must mean to endorse their views, for he would hardly include himself in the *minority* of competent scholars. If he differed from the so-called "majority," he surely would have said so, or at least he *should* have said so. So he means to say that the historical records which we have in the New Testament of the life of Christ are not fully reliable. Is not such a statement adapted to stir controversy? He says further:

"In an age when the interpretation of Scripture has been revolutionized, the interpretation of the Creeds cannot be supposed to be unaffected."

What does he mean by "the Creeds"? He must mean at least the Apostles' Creed, the Nicene Creed and the Athanasian Creed. Thus the evangelical foundations of Christianity are undermined by the Canon's views. Did he not start the debate? Note again:

"Students of the Old Testament will at once recall the evidence which points to the view that all the historical books of the Old Testament were put together by the 'scissor and paste' method by compilers working on earlier documents." This statement, if true, would cancel the divine inspiration of the Old Testament.

"Stories of nature miracles and even supernatural births are found outside the Bible . . . and, no doubt, the traditional statements of the Incarnation and Atonement, which represent the earlier attempts of the Church to find a philosophy of her religion, are so far out of touch with modern thought as to encourage that idea."

The last paragraph is bristlingly provocative of controversy, and that of a "public" character. Think of it! It means that the New Testament teaching regarding the incarnation and atonement is not divinely inspired, but is an "attempt of the Church to find the philosophy of her religion." That is, it is merely of human origin; hence is to be put on a par with pagan attempts at the same thing! These radical statements are controversial to the *nth* degree. No self-respecting evangelical Christian can let them go unchallenged. But here is more, if not worse:

"The historical books (of the Old Testament) stand lower than some of the books styled apochrypha, or the great monuments of later Christian devotion. Indeed, except in isolated passages, they cannot plausibly be ranked above the great classics of non-Christian literature, like the *Meditations* of Marcus Aurelius."

Such a statement like that from a professing Christian ought to have a half-dozen exclamation-points placed after it. But we refrain from marring our page with them. Listen again:

"It has been shown that there is a progressive development or doctrine in the New Testament. . . . In other words, it has been discovered that a process of 'theological restatement' of an almost revolutionary character took place in the first century of the Church's history."

This is not only irritatingly controversial; it is utterly wrong. While it is true that there is progress of revealed doctrine in the New Testament, it is not of a "revolutionary character"; it is simply a fuller development or statment of doctrines given *in nuce* in the gospel records. For example, Paul's teaching is a divinely inspired fuller statement of doctrines taught by Christ during His sojourn here on earth. To illustrate, you plant a peach-seed in the ground. From it grows a peach-tree bearing luscious fruit; but the peach-tree is not to be placed in opposition to the nucleus in the peach-seed, but is a true and real fuller development of that nucleus. So with the teaching of Christ and the teaching of Paul. The simple fact is, Paul himself claims that he received his doctrine from Jesus Christ (Gal. 1:11, 12; 1 Cor. 11:23). One more paragraph from the Canon will suffice:

"An age that believes in Evolution is disinclined to find in 'the primitive,' or indeed in any, epoch of the past, the last word in either organization or theology."

This statement is especially subtle. The obvious intention is to intimate that we are today capable of framing our own systems of theological belief, and do not need to be guided by the revelation given in the Bible. Yes, taking evolution as our guiding principle, we can make our own theology; we are not bound by "the faith once for all delivered unto the saints." If he does not mean what we have said, what does he mean? What does he mean by "the primitive" epoch but the apostolic period? Again he raised controversy by such a radical assertion.

The foregoing facts have been gleaned from a booklet that has been sent to this office. It is entitled *Canon Streeter and Modernism,* and may be purchased of Edgar E. Strother, 17

Yuen Ming Yuen Road, Shanghai, China. The price is $3.00 per hundred, including postage. The copy before us is the second edition. It is an illuminating tract.

Just by Way of Confirmation

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

SOME languages are more accurate than others. Thus, French has long been the language of diplomacy, because it is less liable to be misconstrued than some others, English in particular. The latter tongue can be twisted oftentimes into meaning something quite different from anything intended by the author of a given statement. Thus, "Without controversy, great is the mystery of godliness," seems plain enough; but it has been construed to mean that controversy is essential to Christianity!

One of the exact languages is Greek. It not only has a definite way of saying things, but a definite vocabulary with which to say them. In prose it uses one word, in poetry another. It even has prepositions that are poetic in essence, and their use in prose is unusual and a bit romantic. Nay, more, the prose words and the corresponding poetic ones come nearer to true synonyms in languages than any to be found almost anywhere else.

Shades of meaning are conveyed in prepositional phrases by the case used. One statement that came under my observation had defied scholars. It seemed to mean what they said it did; but the meaning made no satisfactory senses—seemed inane, in fact. The first thing noted was this. Their translation fitted the genitive use with the preposition, which was followed by an infinitive and consequently an accusative case. Next came the discovery that the infinitive was a part of the verbo *bio,* which corresponds to *bios.* Now *bios,* commonly supposed to mean "life," really means, "a way of living," "a kind of life," and as soon as that fact was applied to the situation, the meaning of the whole became clear and unmistakable. The Greek was accurate, and the fault was not in what it said, but in the interpretation given to it. It really could mean but one thing. And that one thing fitted in accurately with Hebrew habits and Hebrew laws concerning ecclesiastical procedure. That settled the matter.

The order of words is always important in Greek, though that, too, may be misconstrued. In English the order is "You and I:" in Greek, it is "I and you." Such items must be known before conclusions are drawn.

The way in which a word is used is also important. Thus *kai,* ordinarily means "and." But if it is used in such a way as to affect single words or single clauses, it means "also" or "even." Observe, however, that it can never mean "even" or "also," unless it is plainly confined to single words or single clauses. Whenever and wherever it is so located that two words or clauses are involved, it must of necessity mean "and."

What, then, is the order of words in 2 Tim. 3:16 Here is the Greek: *pasa graphē theopneutos kai ophelimos,* "all Scriptures God-breathed and profitable." There is no possible way of dodging the conclusion, if Greek characteristics have any place in the discussion, that *kai* here means "and." To mean anything else, the order of words must be changed to, *passa theopneustos graphē kai ophelimos.* With this order the words could mean only what the "liberals" want them to mean; but with the other order—the one actually found—their interpretation is simply impossible. They might twist English in some such way, but not Greek. Greek is too definite and too exact for any such methods of exegesis to be tolerated, and the translators of the Revisions blundered badly in rendering the verse as they did.

Unfortunately it is not the only place where they blundered; but the authorized version is no better in that particular, and more than one difficulty disappears as soon as the true meaning of the Greek original is apprehended. "No man that warreth entangleth himself with his way of living (private affairs)" is what Paul meant; and it is not the "cares of this life," but of "their way of living" that choke the word. If the cares of this life did it, none of us would have much of a chance of salvation. We all have cares.

The Greek text contains no copular verb, as is often the case; but that is no excuse for the perversion involved in the revised reading. That perversion could not possibly have

been born of a sound knowledge of Greek usage, but must have arisen from a desire—so to interpret the words in question. That sort of thing is altogether too common; for what is meant by an author is the only real criteri to be considered. All else is beside the ma Dr. Keyser was certainly right in his brief ticle in the October number.

Modernistic Manipulation of Scripture A Typical Instance

By Philip Mauro, Washington, District of Columbia

THAT highly informative periodical *The Bible League Quarterly* (40 Great James Street, Bedford Row, London, W. C. 1, England), in its July issue, and again in its October issue, calls attention to a booklet entitled, *The Bible's First Verse: Moses or Moffatt?* which it pronounces "an invaluable booklet," and describes it as "the most seasonable recent production of Biblical scholarship."

This is high praise indeed, but it is fully merited. The booklet in question refers to the recent published "New Translation" of the Old Testament by Dr. James Moffatt, and concentrates on a single feature thereof, namely, the extraordinary and arbitrary mutilation and manipulation perpetrated by Dr. Moffatt in supplying to the Old Testament an entirely new beginning. For Dr. Moffatt makes the opening verses of Genesis I to read thus:

"This is the story of how the universe was formed. When God began to form the universe, the world was void and vacant; darkness lay over the abyss; but the Spirit of God was hovering over the waters."

The interetsing question is, where did Dr. Moffatt get the Hebrew text which he translated by the first ten words of the above quoted passage? Dr. Baxter, the author of the booklet in question, gives the answer: "Moses begins Genesis with a clear and appropriate first verse, summarizing clearly what the rest of the chapter is to unfold. Moffatt begins Genesis by going down to the fourth verse of the second chapter, picking out the first half of that verse, tearing it away from the second half, and dragging it to the beginning of the first chapter, where he installs it as a new first verse." He takes the words: "These are the generations of the heavens and the earth", and makes them read: *"This is the story of how the universe was formed."*

And not content with that utterly unwarranted manipulation of the Hebrew text, Dr. Moffatt gives the transposed clause "a mistranslation, which shows him to be very unreliable dealing with the elements of the Hebrew la guage." This mistranslation of the signi cant Hebrew word, *Toledhoth,* used ten tim in Genesis, in the titles of the ten sub-sectio of that book, and translated in the Authoriz Version by the word "generations," is glarin and inexcusable. For, in translating that H brew word by the English word "story", D Moffatt reverses its meaning. Moreover, th was done obviously for an ulterior purpose, Dr. Baxter proves conclusively by citing t fact that, in the other nine occurrences of t word, Dr. Moffatt translates it correctly—th is, "generations." On this point the *Bib League Quarterly* says:

"Every one knows that the composer of Ge esis has divided his book into sections, or 'ge erations,' as he styles them. Now what do that word signify in the Hebrew? The whol controversy turns on that. The word in th original Hebrew is quite a common and undi puted one; and according to *all* the dictio aries, it signifies offspring, or progeny, or b gettings; it never signifies a first formatio How strange that, in nine cases out of ten, w can quote Dr. Moffatt as translating the wor quite correctly!"

The outstanding value of Dr. Baxter's book let lies in the fact that, in less than a doze pages, easily understood and containing proo and arguments which the unlearned reader ca easily grasp, the author makes a startlingly cle exposure of the so-called "higher critical methods (which he thinks should rather b styled "higher rubbish"); or, in the languag of the *Quarterly,* the booklet presents "an ex cellent illustration of the concealment and bam boozlement to which a 'Higher Critic' delight to treat 'an ordinary reader.' "

To the same effect Dr. Baxter himself write in the last paragraph of his booklet: "We hav endeavored to handle the topic in a manner t make the 'man in the street' independent of an special knowledge of Hebrew. All the Hebre

we ask of him is to accept Dr. Moffatt's own translations of *Toledhoth* (in his saner moments) as signifying 'descendants.' If with that help he is led to see through the inexcusable trick that was being played on him with the *first verse* of the Bible, we trust he will be led thereby to 'gang warily' as to swallowing the 'assured results' of the 'Higher Criticism.' 'Prove all things; hold fast that which is good.'"

Copies of Dr. Baxter's booklet may be obtained from Hamilton Brothers, Pubs., 120 Tremont Street, Boston, Mass. 10 cents per copy; 50 cents per dozen copies. It will be a service to the cause of truth to distribute them.

The Christ of the Calvary Road

By the Reverend D. L. Chapin, Kingston, Ohio

HAVING read more than once the article in the September (1928) number of our BIBLE CHAMPION (p. 518) by a genuinely converted native of Calcutta, India, we wish to commend his remarkably clear understanding of the divine plan of salvation. We have read Missionary Jones' book, *The Christ of the Indian Road,* and are personally acquainted with church members who endorse it, and for that reason we are writing this article.

The Christ of the Indian Road! Ah, no! What the world needs is the Christ of the Calvary Road! The great and noble Mr. Spurgeon once exclaimed, "Build thy studio on Calvary; there erect thy observatory." What a stinging reproof it is for a native of India to be found teaching a Christian missionary the way of life! And what a pity that it seemed necessary.

The Indian Road! Now, a road is a way. What was John the Baptist, Christ's forerunner, to preach? "Prepare ye the way of the Lord; make His paths straight." Then there is but one way, one road, the Calvary Road; not the Indian road any more than the Chinese road, or the Japanese road, or any other road to which the missionaries have gone. What shall Gandhi teach the man who goes as a Christian missionary to India, which, in 1899, had 333,000,000 idols, their supreme god being Brahma? Of such idols the Bible says, "Those who make them are like unto them; so is every one that trusteth in them."

A wealthy Hindo Brahman was in this country in 1899. He was an indigo merchant, a graduate of the University of Bombay, able to speak five languages including English, proudly affirming that he was a Buddhist. But he said: "In India Christianity is gaining ground, and eventually will drive out Buddhism and Mohammedanism."

But will not Dr. Jones' book act as a check on such much-to-be-desired progress? If the Indian Road is to be substituted for the Calvary Road, then what? Hear what the Christian native of Calcutta has to say: "The Christ of the Indian Road is not the Christ of the Bible." We have not found one clear word in Dr. Jones' book on repentance. There is nothing clear-cut in it about expiation, atonement for sin, or a sinless Christ dying for sinful men.

A little child may often lead the wisest of men, for the Holy Book says, "A little child shall lead them." Although that is not the original purport of the passage just quoted, yet it may well be applied in this connection. A missionary lady had a little Hindu boy living with her. She had taught him about Christ. One night when he was six years old she said to him, "Now pray a little prayer of your own." The little fellow prayed thus: "Dear Jesus, make me like what you were when you were six years old." Yes, in such a prayer a little child may lead many older folk. But we fear that too many supposed missionaries of the Christian Church are being led by pagan reformers and philosophers rather than by a guileless Christian child instructed in the gospel of Christ.

We wonder if it might be doing a service to the cause of evangelical truth if some one would send the message of the native Christian in Calcutta to the *Presbyterian Journal,* of Philadelphia. Please remember it may be copied without charge from the September 1928 number of the BIBLE CHAMPION, p. 518.

"O the blood, the precious blood,
Which Jesus shed for me
Upon the cross in crimson flood,
Just now by faith I see."

* * *

A Prayer

Oh, give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

—*F. R. Havergal.*

Reviews of Recent Books

Exploring the Bible: A Study of Background and Principles. By Frank E. Gaebelein, A.M., Harper & Brothers, 49 East 33d Street, New York. $1.50.

The first thing we want to do is to commend the eminent publishing firm, Harper & Brothers, for placing their valuable imprint on the title-page of this book, and also on the copyright page. It augurs well for the cause of evangelical religion. Recently this same firm issued a number of excellent books of a conservative character, among them Mr. Gaebelein's previous volume, *Down Through the Ages,* Rogers' *The Case for Christianity,* and Kelly's *A Scientific Man and His Bible.* The present volume is good through and through. It tells you just what you want to know about the Book of books: the importance of knowing the Bible, how we got our Bible, the meaning of Biblical inspiration, the structure of the Bible, the Bible a spiritual organism, guiding principles for Bible study, God's plan for the ages, God's immutable promises, the testimony of Jesus to Holy Scripture, and some laws of Biblical interpretation. Although the material is not technically classified in the form of a textbook, we do not see why it might not be effectively used as one in Christian schools. To this end, the appendix of questions and topics would be helpful. The author's style is simple and readable. Clarity of thought gives rise to clarity of expression. He reveals acquaintance with all the positions of the radical critics, but does not yield to them, but presents the evangelical position, and always gives good and convincing reasons for his stand. His discussion of the canon of Scripture is satisfying to both reason and faith. His chapter on Biblical inspiration is excellent, because he proves that the Bible, judged by its very character, claims, structure and unity, must be uniquely inspired. To the evangelical mind, Mr. Gaebelein has given us a most satisfying and uplifting book about the greatest Book in the world. The printing, presswork and binding are all that can be desired.

The Changeless Christ. Compiled and edited by Rev. N. M. Ylvisaker. Augsburg Publishing House, 425-429 Fourth Street, S., Minneapolis, Minn.

What do our readers think of that subject, "The Changeless Christ," for a convention of young people? It warms one's heart to know that a great meeting of Christian young folks "reiterated and proclaimed to the world their unshaken belief in and loyalty to the Changeless Christ." What an encouraging omen it i These young people are not of the kind wh think themselves too much "advanced" to a cept changeless truth, nor are they the sort wh are "tossed about by every wind of doctrine. The hope of the church and of the country lie in a coming generation of leaders who hav stability of faith and with it stability of chara ter . Well, the book here noticed contains th sermons, addresses and reports of the genera convention of the Young People's Luthe League of the Norwegian Lutheran Church o America. Why is it that these Luthera young people are so stalwart in their faith The secret is an open one. As children the are thoroughly taught the doctrines of the Bibl through catechetical instruction and the righ kind of teaching in the home, the Sunda School and the church service. They are prop erly informed regarding the modernistic apos tacy, of its weakness and emasculating characte and of the reasons for whole-hearted faith in the Changeless Christ, who is the Christ of th Bible. A notable address on "The State' Obligation to the Church" was delivered, wit rare felicity of style and power of statement by the Hon. Theodore Christianson, the gov ernor of Minnesota, the State in which the con vention was held. The rest of the contents o the book is on the same high level.

Science and the Unseen World. By Arthur Stanley Eddington, F.R.S. The Macmillan Company, 60 Fifth Ave., New York. $1.25.

The profound scientist may not be able to prove the reality of the unseen world by purely physical and empirical methods, but his scientific studies will lead him to draw the logicall induction from the facts that there exists such a world, or else he must simply give up all efforts to explain the phenomena of the materiall cosmos. Professor Eddington is not one of those men who stop thinking too soon; who give up all problems of religion, philosophy and ultimate causes and realities. He holds that a mystical experience, such as he and his fellow-believers receive, is just as much of a reality as an impingement upon the consciousness from the material realm through the senses. Such a spiritual experience can be explained only on the basis of its objective realty becoming subjectively known. We noticed his previous work, *The Nature of the Physical World,* with a good deal of favor some months ago. In that profound treatise there were intimations of something controlling beyond and

above the physical world. In this last book he leads up definitely to the theistic world view, which is the only view that will adequately explain the physical cosmos and the other important data that enter into our diversified human experiences.

Lesson Commentary for Sunday Schools, 1930. Edited by Charles P. Wiles, D.D., William L. Hunton, D.D., and D. Burt Smith, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. $1.75.

If you are a Sunday School officer, teacher or pupil, you cannot do better than to invest $1.75 in this lesson commentary for 1930. It is equal to all its predecessors, which we have been noticing for a good many years. The first things that greet you are two good maps of Bible lands, so that you can always find where you are in your studies. Then comes a schedule of all the lessons of the year. The text is printed according to the American Standard Revision. The aids to the lesson study consist of the lesson plan, oriental sidelights, the geographical and historical setting, the text interpreted, and truths for daily living. All these are both informing and practical. In the interpretation of the text, disputed questions are mostly avoided, but the evangelical view is always presented and upheld. Thus it will make a good Sunday School help for people of all denominations who want a treatment that is sound in doctrine and ethics. If there is a better lesson commentary than this, we do not know where it is to be found.

Additional Literary Notes

Again our predictions have come true. We have received an announcement that the conductors of the Religious Book Club (Cadman, Fosdick, McConnell, *et alia*) have selected for October a book entitled, *Jesus or Christianity,* by a well-known liberalist in theology. Why should there be an "or" between Jesus and Christianity? Are they in antithesis? Why trump up an alternative between them? Do they not belong together? Surely Christianity is that pure system of truth which is derived from Jesus Christ according to the inspired revelation given in the Holy Scriptures. Christ surely would not have given to the world an imperfect system. There is a difference far too wide, all of us are ready to admit, between Jesus and *Christendom;* but there is no antagonism between Jesus and *Christianity.* Therefore the very title of this book is an absurdity.

In the October number of the CHAMPION the present writer printed an article on what he regards as the correct translation of 2 Tim. 3:16. Our contention was that the correct translation is, "Every Scripture is inspired of God"—that is, God-breathed *theopneustos*). We are glad to have the following corroboration of this view from so competent a scholar as our friend, Dr. H. W. Magoun, Belmont, Mass., who writes us: "Your position on 2 Tim 3:16 is absolutely sound. The Greek construction cannot be other than what you state." Many thanks!

If you want to read something that is real informing, get Mr. Harry Rimmer's pamphlet, *The Chronology of the Bible.* He goes into the matter in a most scholarly and technical manner. He points out the errors of the Usher Chronology, and traces Biblical dates back at least six thousand years before Christ. Thus there is no reliable history that goes back as far as the Bible. Mr. Rimmer does not pretend to assign any special time for the days or eras before the creation of man. We wish our readers could get all of Mr. Rimmer's pamphlets. They cost only 25 cents per copy. Send for his whole list. Address: Research Science Bureau, Inc., 5141 Angeles Mesa Drive, Los Angeles, Calif.

Another recent publication by Harry Rimmer is entitled, *Theories of Evolution and the Facts of Paleontology.* We wish we could transcribe all of it to these pages for our readers. One telling fact after another relative to the ancient life of this world is brought forward with brilliant force by this author and shown to be in flat contradiction to the theory of evolution. The corals, the algae, certain crayfish, grasshoppers, mosquitoes, and other fossil remains, though belonging to remote geological ages, are identical with species living today. "Not one of them has progressed from the simple to the complex," says our author after he has canvassed the whole situation. On the other hand, in many cases degeneration has taken place; the process has been from the large to the small, from the more complex to the more simple. Surely here evolution meets its *impasse.* In this pamphlet, too, Mr. Rimmer puts the theory of the horse's evolution into the crucible, and lo! it is all dissolved into thin gas. By all means send for this book, and do it at once, so you do not forget it. Price 25

cents. The address is given in the preceding paragraph.

An address by our friend, Dr. Dyson Hague, of Toronto, Canada, at the meeting of the Jubilee Alumni of Wycliffe College, of that city, has been issued in pamphlet form, and is entitled *The Evangelical Future.* It is "a call to faith and action." He holds that the evangelical cause in his branch of the church is not a spent force, but a *going* one. Anglo-Catholocism is reactionary; so is Modernism, which goes back to the old German rationalism. Since Wycliffe College stands upright for the principles announced in this pamphlet, it is an institution to be commended to Christion patrons and their children.

In the pamphlet just named we find a quotation from Dr. Philip Schaff that is most opposite to our times, and should be pondered by many so-called "modern" people: "Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in his divine Lord and Saviour and in God's Word. But if by the grace of God I could convert a single soul to a childlike faith in Him Who lived and died for me and for all, I would feel that I have not lived in vain."

Another pamphlet by Dr. Dyson Hague goes by the title, *The Evangelical and Scholarship,* in which the author points out the fallacy of the claim that the radical Biblical critics have a monopoly of scholarly attainment. He shows that many evangelical writers have been the peers of the critics in scholarship; also that, with all their boasted claims, the dissecting critics lack logical acumen, and build up their theories on prejudiced assumption rather than on established facts. Peake's and Gore's commentaries come in for their share of deserved criticism. Our author quotes the following from Cuvier: "Bred or educated in all the science of the Agyptians, but superior to his age, Moses has left us a cosmogony the exactitude of which verifies itself every day in a wonderful manner. Both these pamphlets are published by The Macoomb Press, Toronto, Canada.

The following from the *Southern Methodist* provokes almost a vocal smile: "Dr. James Moffatt, Professor of Church History in Union Theological Seminary and author of 'Moffatt's Translations of the Scriptures'—Modernistic—will, it has been announced, publish a detective novel this fall. Perhaps the habit of imaginative writing is gaining in its hold upon Dr. Moffatt."

An article in *The Evangelical Student,* entitled "The Law and the Prophets," writte by Dr. Oswald T. Allis, is keen and convin ing. We do not know when we have see more closely knit argumentation. The autho shows clearly that there was no contradictio between the Old Testament prophets and th priests. The prophets had no intention c condemning the order of priestly sacrifice established in the Pentateuch, but condemne the use of such forms of service and worshi only when the heart was not right with Go and the life was not in accord with the mora law. In this way Dr. Allis knocks away th under-pinning of one of the chief principle of the radical Biblical critics, who have an ob session for finding contradictions. The articl has been printed in pamphlet form, and ma be had by sending ten cents to *The Presbyter ian,* 1217 Market Street, Philadelphia, Pa.

In the article above referred to Dr. Alli gives many quotations from the liberal critics He thus proves his wide acquaintance with their theories. He has not read merely on side of the question, but both sides, and thu has a right to draw the logical inferences. A man who will not canvass both sides of a ques tion is not competent to pronounce a judg ment.

Our perusal of this article has shown u more clearly than ever the destructive and revolutionary character of the liberalistic pro paganda. We shall give a few quotations to prove this conclusion. Professor Dulles, o Auburn Theological Seminary, says, "The sup position that man had a 'Fall,' which exposed him to endless wrath, is no longer a tenable foundation on which to build a theology." Here is both destruction and misconception We do not know that the "Fall" of man has ever been regarded as "the foundation" of Christian theology. The foundation is Jesus Christ (1 Cor. 3:11). Yet the "Fall" of man is one of the keystones in the arch of the Christian system of truth and salvation. If man is not a sinner, there was no reason for the Son of God to come into the world and save him from his miserable and iniquitous condition.

Here is a still more subversive quotation, this time from Professor Fagnani, of Union Theological Seminary, New York: "It is the Pauline belief of a Fall in Adam that makes necessary an atonement through Christ. But if Adam is not historical and the Fall not historical, then the atonement is not necessary, and the religion of Jesus stands forth freed

from all the additions and implications that the theological speculation of the early church have added to it." Dr. Fagnani rejoices in this kind of an emancipation of what he calls "the religion of Jesus." However, he pays an involuntary tribute to the unity of Biblical teaching. You cannot pick out one fibre of its doctrine without destroying the whole fabric.

Dr. Allis also gives a quotation from Sir Oliver Lodge which shows just how the theory of evolution is inevitably linked up with heretical teaching. Says Sir Oliver: "We did not make the world; and an attempt to punish us for our animal origin and ancestry would be simply comical if any one could be found who was willing to take it seriously."

This statement proves just how incompetent a scientist who deals with purely physical things (even though he may consult spiritualistic mediums) is to understand evangelical religion and theology. The evangelical believer does not hold to the crude doctrine of man's "animal origin and ancestry." If he did, he certainly would not be superficial enough to believe that he would be punished because he was a descendent of animals. No; evangelical thinkers believe that, when a man is punished, it is because he is a free moral agent, and therefore sins because he voluntarily chooses to sin when he should obey his Creator. Moreover, people are not punished today because Adam sinned, but because they follow in the way of Adam by committing voluntary sin.

A quotation from Sir J. Arthur Thomson, which we take from Dr. Allis' illuminating article, indicates what we have often said in these columns, namely, that the theory of evolution virtually crowds God out of His world, or else, in a pantheistic way, identifies Him with natural laws and forces. Here it is:

> Immense gaps in our knowledge are immediately apparent when we inquire into the origin of living organisms upon the earth, the beginnings of intelligent behavior, the origin of vertebrates, the emergence of man, and so on. We know very little as yet in regard to the way in which any of the "big lifts" in evolution have come about, and yet we believe in the continuity of the process. That is implied in our ideal conception of evolution, which we accept as a working hypothesis. It is not very easy to say what it is that is continuous, but we mean in part that there is at no stage any intrusion of extraneous factors.

So far Sir Arthur. By "extraneous factors" he means God or anything supernatural. Everything in the whole process is due to resident forces, even though he does not know what it is that is continuous. All he knows is that it is not God. Again he sees that there are "big lifts" or "gaps" along the way, but he does not know what causes the former or what fills up the latter, but he does know one thing: it is nothing "extraneous" that does the lifting or that fills up the gaps. It beats all how *little* the evolutionists know about evolution, and yet how *much* they know!

That excellent English magazine, the *Bible League Quarterly,* for October-December contains some timely extracts from Bishop C. J. Ellicott's signal book, *Christus Comprobator,* which sets forth in a cogent way our Lord's testimony to the old Testament. It consists of addresses which the learned bishop delivered in 1891. In 1893 it had run into the sixth edition, which is the edition before us as we write. No evangelical scholar ever presented this important subject in a more forceful way that did Bishop Ellicott. In spite of this convincing treatise, published away back in 1891-3, the Modernists still continue to repeat their outmoded theories about Christ being a higher critic of the Old Testament. They are also just as prone as ever to talk about "the God of the Old Testament," and place Him in contrast with what they call "the God of the New Testament." They seem to overlook the fact that Jesus Christ identified His Father in heaven with the Jehovah of the Old Testament.

In re of what has just been said, a friend tells us that he listened not long ago to the preaching of one of the most notorious Modernists of today, and the preacher often referred to "the God of the Old Testament," and put him in opposition to "the God of the New Testament." The former he represented as a God of wrath, of harshness, of war, while the latter was a God of tenderness, love and pity. These representations are all wrong. There are many passages of the Old Testament which speak of God as full of mercy. Over and over again the Psalmist uses the sentence, "For His mercy endureth forever." He also says: "Like as a father pitieth his children, so the Lord pitieth those that fear Him; for He knoweth our frame; He remembereth that we are dust." He is represented as standing all the day with outstretched hand, waiting for sinners to come unto Him. He says: "Though your sins be as scarlet, they shall be as white as snow." Again: "Look unto me, all ye ends of the earth, and be ye saved." Again the inspired writer says: "Call upon Him while

He is near." On the other hand, God is represented as stern and angry against sin, and will not let it go unpunished if it is not repented of and forsaken.

But Christ gives the same representation of God. In many places He declares that He is a God of love and compassion; but no person ever rebuked sin more sternly that did Jesus. He called the Scribes and Pharisees "hypocrites" and "vipers." He said that the unfaithful servant would receive his portion with hypocrites and go to a place where there is "gnashing of teeth." You cannot find a place where Jesus compromised with sin. Even though He said to the adulteress, "Neither do I condemn thee," he added, "Go thy way and sin no more." The people who set the God of the Old Testament over against the God of the New Testament prove by that very token that they are not well acquainted with either.

Attention is called to Philip Mauro's spicy article in this department on Dr. W. L. Baxter's excellent tractate, *The Frst Verse of the Bible: Moses or Moffat.* Perhaps the reader will remember that we called attention to this booklet in the October number of the CHAMPION (p. 546, second column). It is worthy of all the praise it has received. We are glad to say that Dr. Baxter, a number of years ago, published a very useful and timely book entitled, *Sanctuary and Sacrifice,* which is a cogent exposure of some of the favorite theories of the negative higher critics.

By the way, it may not be amiss to say that the conductor of this department, in his book, *The Doctrines of Modernism,* published in 1925, exposed Dr. Moffat's manhandling of the Hebrew text in his so-called translation of the Old Testament. His arbitrary manipulation of the first verse of the Bible (in connection with Gen. 2:4a) is dealt with at some length in that book. Besides, many other mishandlings of the Old Testament are brought out into the light. The same volume exposes some of the publications of H. E. Fosdick, Shailer Matthew, and other oustanding Modernists. Price 50 cents. The Lutheran Literary Board, Burlington, Iowa, or the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill.

In another column we give a favorable review of Frank E. Gaebelein's newly published book *Exploring the Bible.* It is full of quotable statements, all of them on the side of the evangelical view. A footnote on page 24 confirms what was said in this magazine some months ago: "Recent advertising features book entitled), *The Lost Books of the Bibl* the volume in question being a collection the apochryphal writings. One should no that the title given to this collection is a mi nomer of the worst sort. Never having ha a place in the canon, the apochrypha were n at any time 'books of the Bible.' Neith have they been 'lost,' for scholars have bee continually acquainted with their contents. Th implications of this title are misleading an grossly unfair to real Scripture." This simpl means that the title and book referred to ad to the long list another of the little (?) blu ders of the Modernists.

To the anxious question, "What evidence there that inspired books were not kept fro the canon?" Mr. Gaebelein replies: "A impartial examination of the apochrypha o uncanonical books is ample to convince the in vestigator that no mistake was made. The writings are generally so far below the lev of true Scripture that their omission from th canon is fully vindicated." Just so. No on need be afraid that any truly inspired boo was left out of the Biblical canon. When th canon was completed and God had revealed in a special way all that was needed, He sa to it that the canon was closed. What ha not been revealed in the canonical books Go has either left for us to find out for ourselve or has reserved for a future revelation whe we are taken to heaven or when He come again to judge the world.

As is noted elsewhere, the Augsburg Pub lishing House, Minneapolis, Minn., has pub lished a paper-bound volume entitled *Th Changeless Christ.* It comprises sermons, ad dresses and reports of a recent convention o Lutheran young people at Duluth, Minn. Mr Theodore Christianson, governor of Minnesota gave a truly great address on "The State' Obligation to the Church." Of course, he also showed that the Church in some ways is de pendent on the State for protection in worshi and property. We do not know when we have read anything so admirable and lucid on the relation of the Church and the State. Here is one of his judicious statements: "In this age of flux and change, when so many men and women are flotsam and jetsam on the surging sea of conflicting thought, humanity needs an anchor, something it can tie to while it is making its adjustment to new times and new conditions. Religion, in furnishing that anchorage, gives stability to the social order."

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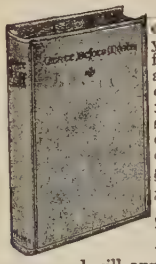

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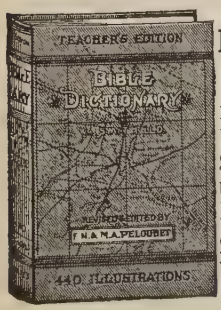

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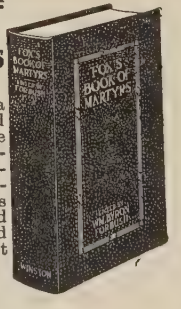

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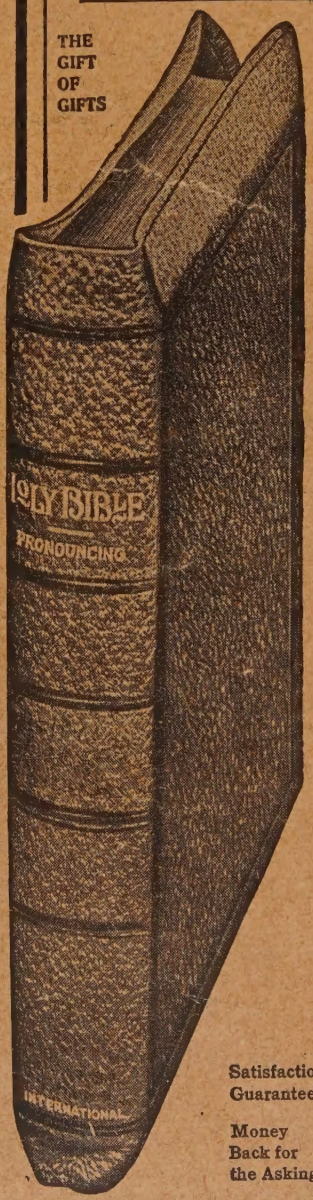

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